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The Pacific.

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COMMITTEE ON UNION, REPORTS

EDITORS PACIFIC—Dear Sirs: As you have given considerable attention to the proposed union of the Congregational and Presbyterian churches of Japan, you may be interested to know the result of the work of the revising committee appointed by the Conference in Osaka last fall. The committee, consisting of seven Japanese and three missionaries, met in this city early in March, and spent three days in going over the constitution very carefully in the light of numerous letters received from the churches. All the details of the proposed basis of union were subjected to a close examination, with a view both to removing objections and to improving its working. The result was a long string of proposed changes, some of more and some of less importance, which may be described in general by saying that they do not so much change the character of the basis of union as make its real meaning and nature plain, and tend towards brevity and simplicity. As an example of the former, the matter of appeals is now clearly defined and limited. A church member who deems himself unjustly disciplined by his church, may ask for a review of his case by *bukwai*, and if the latter on investigation finds that the individual has been unjustly treated, it may either reverse the sentence, or refer the case back to the church with advice, or it may declare its belief in the person's Christian character, and give him a letter of commendation to another church.

As an example of the latter, the proposed *renkwa* is omitted, and there will be only *bukwai* (district conventions), and *sokwai* (general convention). Also the methods of trials, along with suggestions for ordination services and the like, are put into a separate book as a manual of suggestions only, with no binding force. As the name seemed to many to be too exclusive, it is modified by prefixing *renko*, which means "united" or "associated." Likewise the word *bishop*, which seemed likely to make confusion and to convey a wrong impression, is changed to *minister*.

After finishing this work a deputation of the committee went to Tokyo and presented their suggestions to the Presbyterian committee. The result of the conference was exceedingly satisfactory, almost every one of the suggested amendments (including all mentioned above), being heartily adopted, and both sides seem to be equally well pleased. The constitution as now revised will be at once printed and distributed to the churches for examination before the meetings of the Conference and Synod in May.

Two things have much impressed me during these conferences. One is the extent to which this is a Japanese work. Not only have two-thirds of the committees been Japanese, but our Japanese brethren have done nearly all the work, we foreigners sitting by and only making a suggestion now and then, or helping in the rendering of the original text into English. Whether the constitution is good or not, it is genuinely a Japanese product. The other thing is the great harmony which has attended all these sessions. When these representatives of the churches came together to revise the constitution, they found no difficulty at all in coming to an agreement as to the changes which they would suggest; their work was thoroughly unanimous. And when the delegation met in conference with the Presbyterian committee, equal harmony and unanimity prevailed. If those who have looked on this movement with doubt could have been present at this Conference, and seen the spirit of mutual love and esteem which so markedly prevailed, and the ease and heartiness with which an agreement was reached, some of their doubts might have been removed. Certainly, if the representatives of the churches can so easily come to an agreement, it seems unreasonable to say that the churches cannot unite.

As to the character of the constitution, as now presented to the churches, the document is very short and simple, and can easily be understood by any one interested. To describe it for Congregationalists, it may be enough to say it differs from our ordinary methods in giving to the *bukwai* the work of special councils, ministerial associations and the district conferences, and also in entrusting to them the discipline of ministers.

Yours truly, D. W. LEARNED.
KIOTO, JAPAN, March 23, 1889.

PALM VALLEY.

EDITORS PACIFIC: I am not a subscriber to your good paper, but a friend sent me a copy, not long since, containing a "Visit to Palm Valley," and, having lived in that valley the past winter, would like to give you my impressions on the place. The weather was delightful, so warm, dry and sunny, with a very little breeze during some portion of the day or night! There were a few

days of cloudy and wet weather, and for a part of two days the wind blew strong enough to raise the dust, and send it whirling through the air and through the cracks and crevices into houses and tents, making things rather dirty and unpleasant. I understand these northerly winds are not uncommon in this southern country, very few places being entirely free from them, so Palm Valley is not worse off than its neighbors in that respect. What Mr. Van B. wrote as to the sand-storms at Seven Palms Station is very true, but it does not apply to Palm Valley. The wind sometimes blows fearfully down the San Geronio Pass, but Palm Valley, though in sight of and only a few miles distant, is out of the track of those winds. The valley runs at nearly right angles with the course of the desert, which is here rather narrow, and runs in a southeasterly direction to the Colorado river, and, as far as I could see, with a range of mountains on either side; and it is down this long, narrow, walled-in stretch of desert, that the wind sometimes blows with such force as to send the coarse sand through the air like sleet. There was not a particle of fog in the valley; but there were half a dozen frosty mornings, yet my thermometer did not record below 35 degrees. The soil is sandy, but with a considerable quantity of fine soil with it; and Professor Hilgard, after having made an analysis, calls it very productive, if given plenty of water, and that the Water Company claim they have got. The worst thing I saw there was that most of the land sold was to parties who bought expecting that others would come to the valley and plant and build, and they, the speculators, would then be able to sell at a big profit; but they have failed on that. Several families, one at a time, have gone there intending to stay; but, seeing no prospect of others coming, would soon grow tired of the isolation, and, if they had children, would not stay long where there was no school.

The Indians have a little vineyard of Mission grapes and a few fig trees, and the dates of ripening of the fruit were given me, and it was about a month sooner than it ripens in other parts of the State, and it was said to be very fine fruit for the variety. One man—bachelor, of course—is planting 30,000 choice vines, and another party—non-resident—some 7,000 or 8,000. A few orange trees have been planted, and taken care of, and they have made a splendid growth, while the big orange orchard of the P. V. Land Company looks very badly; but those trees were a month on the road from Florida, another month at Seven Palms Station, and were then planted by inexperienced men, and before the water was ready for the trees, so it is not so strange they are many of them dead.

As a residence for people with lung or throat troubles, or rheumatism, it cannot be surpassed, the air is so very dry and warm. The few who came with those complaints, and stayed any length of time, have been benefited as they were nowhere else. There are hundreds of families who have one or more invalids of the above class, and who would do almost anything to relieve or cure them, and who, if they knew just what possibilities for effecting a cure, and perhaps for making money, too, laid in that little, warm, sheltered Palm Valley, would go there to live; but, for one family alone, it would not be pleasant—while for several, as a colony, with means to put up comfortable houses and plant five or ten acres, or more, it would soon be as pleasant a portion of the land as there is, and for those ailing ones far better. A colony could probably secure land, with water, at very reasonable rates. I intend to return there with my family as soon as there are children enough in the valley to get a public school started.

N. A. JOHNSON.
Redlands, Cal., April 10, 1889.

Again the hard fight for Prohibition has been lost, this time in the Old Bay State, where the vote was taken last Monday. The reported majority against it is over 30,000. We expected better things of old Massachusetts. But, defeat to-day means only a more determined fight, which will ere long result in victory. The number who take the bold stand that what we must have is not restriction, but Prohibition, is constantly increasing. And, if anything more is needed to spur on temperance people, it is the insolence and lawlessness of the saloon men. They are determined to pursue their nefarious business without let or hindrance. We shall see. God is not on their side, and where he is not there is ultimate defeat and complete overthrow. There will be no licensed saloons in the millennium.

It is the residuum of false religion which now holds virtue lightly, calls prostitution a necessity, for the good of society, and exonerates men from blame who purchase indulgence in the markets of impurity as they do hats on Broadway.—Rev. Dr. A. H. Lewis.

THE PESSIMIST.

Some years ago the writer held a conversation with a lawyer on the question, "Do the works of God, apart from the written Word, show him to be a benevolent being, so that for not loving him and obeying him men are without excuse?" This lawyer was a thoroughly educated man—a man of large experience, of mature years and the son of a distinguished minister. He did not like to deny the authority of the Bible, but stoutly affirmed that, aside from its frequent assertion that God is good, no man could prove that he is such; that creation and providence are full of contradictions—good and evil, happiness and misery, pleasure and pain—so inextricably mixed, and so nearly balancing each other, that we are left in profound doubt as to the character of its author. He was an able reasoner, and for half an hour he poured into my ear a torrent of proofs of his position that creation is, at best, a moral enigma, affording intelligent man no valid proof that its Maker and he is really good and deserving to be loved.

His argument ended, I replied, My friend, let us test these general observations and strong asseverations that evil exceeds good by an appeal to facts which you claim sustain them. For example, we will take your own person and its make-up, and see if there is not proof in it, alone, that God loves you with an everlasting love. (1) *That eye*, which kindled with zeal and flashed with energy while you spoke, is a wonderful piece mechanism, and God gave it to you. You have used it for sixty years! It has kept in repair all that time. Every time you have opened it, what a wonderful picture has it brought before you! The pictures of all the art galleries in the world do not equal those which pass before you every day! Look now, up and down this thronged street! Look over yon ocean and islands! and tonight through it gaze upon the starry heavens! and then, as you lie down to rest, think of *the service that one gift has rendered you for sixty times 365 days*, and then answer to yourself the question, "Was God good in giving me this gift of sight, or is it doubtful?" My friend, yonder comes a blind man, led by his little boy. For what sum of money would you sell your eyes for his sightless orbs? Would you for a million of money? Tell me honestly, would you? And he said, "No, not for ten millions!" Let me go on. (2) There are those feet of yours—those powers of locomotion. They, too, are the work, the gift, of Him who made you. For nearly sixty years they have carried about that body, now weighing nearly 200 pounds, uncomplainingly. They have doubtless carried you a distance greater than thrice the circumference of the globe! Have they been a blessing to you or a curse? And tell me for what sum of money, or other earthly good, would you part with them for the rest of your life? For \$100,000? "No," I would not," he replied. And I said, Can you look up to God and say, and I don't know whether I ought to thank thee for them or not? He was looking first upon the ground and did not reply. I went on to say: (3) Take now those *two hands* of yours—those flexible arms and those deft fingers. Have they been of any service to you for sixty long years? And are you doubtful whether he who attached them to your body and fitted them for their wondrous uses loved you or not? No doubt you have had a sore finger now and then. Put that down as an evil if you will, then strike the balance and tell me the result. Was the endowment of those wonderful implements an evidence of God's love or not? Not receiving an answer, I proceeded to say: (4) I will now go inside this wondrous house and speak of the soul that dwells there. First of all we find there the *faculty of love and the susceptibility of joy from being loved*. Before I could proceed with an exhibit of God's interest in us in bestowing this wondrous faculty and capacity, my legal friend put his hand on my shoulder and said with deep emotion, "Don't say another word. Let me go home and think of this. I never looked at the matter in this light before!" And he went away in deep meditation.

Reader, as you will see, I had but just entered the vestibule of a treasury of divine love to you and me, richer than the mines of Golconda. Will you ask a hand divine to take yours, and lead you to see how much *God loves you personally*. There are two amazing things in this world—one is that God loves us so much; the other that we love him so little; shall it ever be thus?

S. BRISTOL.

GOOD NEWS FROM JAPAN.

DEAR PACIFIC: It has been quite a while since I wrote you of our work, and a word now in regard to our school may be acceptable. It has been much more prominently before the country this year than ever before. Mr. Neesima's appeal

to his countrymen for money to enlarge the school into a university—the first private university of Japan—was warmly received. The money will doubtless come somewhat slowly, but he has carried it too long as a burden on his heart to be easily discouraged. Fifteen thousand dollars for a science hall has recently been given by a Connecticut friend.

Recent examination shows the number of students to be as follows: Preparatory, 243; academic, 440; theological, 89; total, 772. Messrs. Wishard and Swift of the Y. M. C. A. recently spent two or three weeks working among the students. Their thorough earnestness and the simple and direct methods were greatly blessed. Many of the Christian students re-consecrated themselves, and I think the number looking forward to the ministry is largely increased. Yesterday was a grand sight to see ninety-eight young men and five young women publicly consecrate themselves in baptism to the service of Christ. There were a number of additional applicants, especially from the girls' school, who for various reasons decided to wait till the next communion. We are now thinking of having a "Summer School" of ten days in July for students and other Christian workers.

Yours, M. L. GORDON.
Kioto, March 25th.

A CRITICISM REVIEWED.

EDITORS PACIFIC: Your issue of February 20th, which came to hand by the last mail, contains a note from Dr. D. W. Learned. He very truly draws attention to the fact that the Kumamoto letters were written in a "distant part of the country," and that some of the questions asked and difficulties suggested might have been answered by a conference with the framers of the constitution. He also says that they are "liable to give erroneous impressions of the spirit of the constitution as originally proposed, and to give an impression still more at variance with the constitution as it will be modified." As one of the writers, I sincerely regret any such false impressions. I would, therefore, call attention to the fact that those letters were not written for American readers, but to the missionaries and leading Japanese Christians, who were familiar with the state of the discussion as it then stood. I would also draw attention to the fact that the criticism of the constitution was of it as it then stood, and as it appeared likely to be adopted; the criticism did not relate to the spirit, but to the rules and regulations as actually provided for. In some of these provisions the constitution seemed both ambiguous and dangerous. The main part of the letters, however, were occupied with a consideration of the lessons of history and the principles of Congregationalism; concerning these I have seen no reason to change my thought. It was, of course, impossible to have prepared those letters with a view to the constitution as it shall be revised. Only when the revision shall appear, as it now soon will, shall we be able to form an opinion as to its nature and provisions—only then shall we be in a position to form an opinion as to the wisdom of its regulations and the desirability of completing the proposed organic union under it. Very truly,

SIDNEY L. GULICK.
Kobe, March 25, 1889.

MOKELEUNNE ASSOCIATION.

The semi-annual meeting of the Mokeleunne Association will be held in the Congregational church at San Andreas, May 6th and 7th. Programme: Monday, 9 A.M.—Devotional exercises, led by Rev. L. T. Mason; "The Bible Society and Work," by Rev. John Thompson; essay, by Rev. N. L. Barber, followed by discussion. 1:30 P.M.—Devotional exercises, reports from the churches, songs and prayers, historical sketch of the church at San Andreas, and reports from the churches continued; "Words of Counsel," by Dr. Warren. Tuesday, 9 A.M.—Devotional exercises, led by Rev. D. Goodsell; essay, "The Moral Influence of the Public Schools" (discussion), Rev. L. T. Mason; letters from friends, communications, etc. 1:30 P.M.—Essay, Rev. D. Goodsell; discussion; "Home Missionary," by Committee; essay, by Rev. A. K. Crawford, "How to Bring the Child to Christ"; discussion; essay, "Sunday-Schools," Rev. A. P. Fields; discussion. 7:30 P.M.—Sermon and farewells.

Sunday, May 5th, the Congregational church will be dedicated and the Lord's Supper administered. All ministers and delegates are cordially invited to be present at this service.

Stages for San Andreas connect with the afternoon trains at Valley Springs. Every church should be represented by two delegates. L. T. MASON, Clerk.

The universities of Italy, Switzerland, Norway, Sweden and Denmark are open to women.

The Woman's Board OF THE PACIFIC.

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All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer Y. L. B. W. B., 1722 Geary street, S. F.

A VISIT TO SAN SEBASTIAN.

[The A. B. C. F. M. has one mission in Spain—centering at San Sebastian—presided over by Rev. Wm. H. Gulick. Woman's work for women and girls is done here through a most flourishing school, presided over by Mrs. Wm. Gulick. By favor of Mrs. A. L. Van Blarcom, we have this week an account of the town, the mission and the school as given in the New York *Christian Advocate*. The impartial testimony of an impartial eye-witness is always valuable.]

San Sebastian was the first city visited. It is of special interest as the headquarters of the work of the A. B. C. F. M. in Spain. After settling at the Hotel de Londres (where they speak little or no English), we called upon the Rev. Wm. H. Gulick, to whom we had a letter of introduction, and were at once received on terms of American Christian fraternity—the most liberal though the least ostentatious in the world. Mr. Gulick is the son of a noted missionary, was born in the Sandwich Islands, and several of his brothers are missionaries—two in Japan and one in China. Mrs. Gulick is the daughter of Dr. Gordon, long the Treasurer of the American Board. The son being still high, Mr. Gulick proposed a visit to the castle. The town is built on an isthmus between two bays, and at the foot of Monte Orgullo. Our path lay past the church, an old and impressive building, adjacent to a convent.

San Sebastian is much frequented by the people of Madrid for ~~sun-bathing~~, and has endeavored for a few years to compete with Biarritz as a summer and winter resort. Its scenery in every direction is beautiful. The hills are covered with grass and trees, among which are interspersed many clean, one-storied Basque cottages. Public institutions and ancient fortifications crown various heights.

The first building which gave us pause was a large circular edifice, about twenty-five feet in height and several hundred in diameter, apparently large enough to hold three or four thousand persons. It was our introduction to a bull-ring, an institution which we have since found to be as important as the cathedral, the theater, or the municipal building in the estimation of the people. After passing it, we began the ascent of the mountain upon which stands the castle *la Mota*. At every point of the ascent an extensive prospect stretched away. The Spanish and French Pyrenees were visible; old forts at remote points along the horizon; villages dimly visible in ravines; or sparkling in the sunlight upon the hill-tops; while before us was the Bay of Biscay, its waters rippling at the base of the mountain.

As an expositor of the history of the castle and the sieges it has sustained, Mr. Gulick was to the standard histories what an eloquent teacher is to text-books, and never did such a teacher have two more attentive and enthusiastic pupils than on that occasion to encourage his speech. He conducted us to the spot where, in 1813, the British forces, under the Duke of Wellington, assaulted the city, which was garrisoned by three thousand French veterans under General Rey. They succeeded in taking the main works and town, but the French intrenched themselves strongly in the upper citadel. There they remained until August 31st, when the English soldiers climbed over the perpendicular wall and forced them to surrender. Lookout Mountain and Quebec, on our side of the Atlantic, furnish analogies. A number of the British officers lie buried on the side of the hill. We visited their graves. The most conspicuous was that of Sir Richard Fletcher, commanding engineer.

Notwithstanding the fact that the people of San Sebastian hailed the arrival of the allies, the English soldiers, after the victory, obtained access to the wine and spirit vaults, became drunk, and put the town to fire and sword. They robbed the houses, massacred the inhabitants, fearfully outraged women, and finally set fire to the dwelling-houses. Women without clothes and old men filled with wounds fled to the mountains, and died of hunger. Every building in the city, except thirty-eight, of which two were churches used as hospitals, was burned, and all the records, civil and ecclesiastical, consumed. How far the officers of the army were responsible has been a

matter of debate ever since. The English accounts say they did all they could to check the devastation, but this seems incredible.

The Bay of Biscay is most treacherous; it is in the eye of every storm. The waves, as they beat against the rocks, rise to a great height. A remarkable phenomenon frequently occurs whereby vessels are saved from wreck. As they are driven in from the sea by the fierce winds that blow across the Atlantic, just when their condition seems hopeless, the amount of water, which has been accumulated in the bay by the wind, commences, by the force of gravity, to roll backward, so that they are caught at a point a few miles from shore, beat up and down for days, and often escape otherwise inevitable destruction.

The evening was occupied in a visit to the schools of the American Board. Here was witnessed a scene that was pleasing to the eye and joyful to the heart. At eight o'clock the regular service began. The room was well-filled with the communicants of the church, a number of working-men in blouses, an English gentleman visiting the place, the families of the missionaries, the teachers of the day and faculty of the board-school, and the pupils of the latter. Mr. Gulick conducted the opening services; the singing was led by the organ, played by Mrs. Gulick and by the children, and was equally spirited and melodious. The ecclesiastical terms in the hymns being derived, as is the language, from Latin, a very limited special knowledge is requisite to understand the reading of hymns and Scriptures. The sermon was preached by a Spanish assistant.

Afterward I had the pleasure of addressing the assembly, Mr. Gulick acting as interpreter. Twenty-five years ago the schools, the church, the service would have been almost impossible in "old Spain." Subsequently we saw the calisthenic exercises and mingled with the teachers. Here is a girls' school named the "North American College." Forty handsomer, healthier, more intelligent girls of from ten to sixteen years of age, we never saw. There are a few boys, also. Many of them are the children of Roman Catholics. All are instructed in evangelical religion. No direct effort is made to convert Catholic children in the school from their religion, but all are required to participate in the Protestant exercises. Many conversions take place, and the influence of the mission and missionaries constantly increases.

The germs of a full college are here. The teachers are accomplished, one of them a graduate of Mount Holyoke; another, a young Italian lady closely connected with the Waldensian Church, a daughter and sister of ministers of that body, who is "a phenomenal" linguist. It is a pleasure to us to offer unprejudiced testimony derived from attentive observation, unaffected by the kindness with which we were treated, of the great promise of this school, and of its important relation to mission work. If the officers and patrons of the American Board could witness what we saw, they would, I am sure, find reason for a rational hope of the gradual progress of evangelical truth in Spain.

We saw the country residence of the Queen of Spain, who is very popular in San Sebastian. The little king is but two years old. The queen, the regent, rides out as a private individual, but the king is sent in state, with outriders and all the pageantry of royal dignity. San Sebastian is now the most fashionable bathing resort in Spain, much frequented by aristocratic Madridians, whose costly residences adorn the vicinity. In the summer tents and huts, a *la Long Branch*, are erected upon the beach. The municipality has expended large sums in embankments to facilitate promenades and bathing. * * *

Madrid. J. M. B.

THE *Capital* makes the following statement in regard to President Harrison: "President Harrison holds prayers in the White House every morning. At half-past seven o'clock the family assemblies in the library, where General Harrison reads a chapter in the Bible which he explains, in a few words. The Lord's Prayer is then repeated by the entire family, and the exercises end. It has always been the custom for the Harrisons to have morning family worship, and their occupancy of the White House will not interrupt the custom."

Should the missionaries in Japan find themselves hard pushed because of the stand they have taken, it will be well for our churches to hold themselves in readiness to support them. They will need the *Congregational Foreign Missionary Society*. They need it now.

The Fort Scott petition against the Kansas Senate bill to lower the age of protection for girls was written by a man, circulated by men and signed by every man to whom it was presented. The bill was defeated in the house.

THEOCRATIC AMERICA.

[A paper read by Rev. W. N. Meserve before the Monday Club.]

This paper is prophetic of—
I. A country bounded by the seas and oceans.

II. A government in which the King of kings will be distinctly and loyally recognized by rulers and people.

I. It is not claimed that North America is essential to American Theocracy. It would seem, however, in the fitness of things, that such a domain is none too large, and the difficulties it would present none too great for such a government. North America is, geographically, undivided, and, as to its inhabitants, for the most part homogeneous. The seeming or real lack in unity of races indicates the more need for centralization, that a strong government may easily overawe discordant elements.

British North America is fast ripening for annexation. Mexico, Central America, Cuba and other principalities on the south will easily or inevitably fall into the sisterhood of states in the fullness of time. No picking of quarrels will be necessary to the acquisition of territory north or south. It is doubtful, indeed, if any depletion of the treasury will be required. The nationality of the United States is a demonstrated fact. The era of experiment ended with the civil war, and has merged into a solidity that is the wonder, if not the admiration, of the world.

Just here it would be interesting, instructive and gratifying to patriot to draw comparisons between the youngest of the nations and the world's other powers in matters of territory, resources, enterprise, and developed wealth. The facts are astounding; and if they indicate only the beginning of greatness, then Americans may be proud of their land and thank God for their goodly and unrivaled heritage.

It is no undue optimism that sees the stars and stripes floating from the North Pole, with its outer folds kissing the heaving bosom of the Caribbean Sea. It is no per-fervid spread-eagleism that predicts a government strong enough, broad enough, benign enough, to hold in grand conjunction such a constellation of states as shall constitute the America of the future.

II. The King of kings will be the real ruler of the coming America.

During the development of such a country the theory of government is destined to undergo a corresponding change. Dr. John Lord says in his monograph on Christopher Columbus:

"It is obvious that the real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual—that which the ancients lacked." (Vol. III, P. 130.)

The Esdras of American politics has been hitherto mainly in the domain of mere material economics. It is the admirable foundation of concrete on which to rear a solid and slightly building. In the settlement of the slavery question a strenuous effort was made to ignore the moral side of it; and only when it would not down was that question met and settled as a great moral issue. An equally strenuous effort is made in these days to keep the burning question of the traffic in alcoholics out of politics. It must be met, for it pertains to the national life itself. Political jugglery may succeed for an indefinite time in postponing, but the rising tide of public opinion will sooner or later sweep away all obstacles as flimsy obstructions yield to freshets.

This and other moral questions are certain to agitate the minds and hearts of Americans, and as certainly will constitute the leading questions demanding settlement at the polls. This great nation is not likely to resort to the dread arbitrament of war to settle the next burning question that may arise. But such questions are in the offing and will not down. They must be considered, and the national conscience must decide upon them. Hitherto, the government has been administered on a basis mainly, if not wholly human. For the most part, rulers have been selected irrespective of the religious test. As the Constitution is silent on religious matters, so politics ignore that crucial test. In the nature of things it cannot always be so. The day is coming, and almost is, when the first and paramount question as to prominent candidates will be, How do they stand religiously? No smartness in statecraft will atone for irreligion or a lack of religion. This is getting to be a religious nation, distinctively and positively so. A national conscience is being developed. There are four million voting church-members in these United States who, if unified, would righteously dispose of any question of national policy. Those four millions would undoubtedly sway a very large proportion of the remaining vote. There ought to be no serious difficulty in unifying that vote on moral questions involving national life, prosperity and the honor of God. There will be none when the educational process shall have thrown sufficient light on the burning questions. In the opinion of the writer hereof there is no doubt but that the Lord Jehovah has selected this land as specially his own, in which to solve the problems of all centuries in matters of government, and in which to set up his own throne, visible or invisible, it matters not which, and in which also he will raise up judges and governors who, as deputies, will rule in equity. It was no accident that America was undiscovered till the close of the fifteenth

century. It was permitted Columbus to discover, but not Spain to grasp and hold, the new world. A nobler, sturdier race was designated and in due time directed to occupy. A virgin world was thus opened to a royal people who aspired for righteous government, and to whom could be trusted the solving of great problems. No one can thoughtfully read that almost inspired little book "Our Country," by Dr. Strong, without concluding with him that America is God's chosen country. The logical conclusion of the premises contained in the past and present history of this country is, that the commonwealth of a restored Israel—a spiritual Israel—is to be, nay is, already, established in this land. It is not necessary to suppose a visible throne on which is to be seated the Lord of Glory. Let him be enthroned in a sufficiency of hearts, all unified with an intelligent and fixed purpose to establish and enlarge his kingdom, and then the sceptre, with his mighty magic of wisdom and omnipotence, will do the rest.

Does this imply a union of Church and State? By no means. It implies most truly a vital connection between the two, as between right and left hands. It implies also a purified Church, in which petty questions born of selfishness are relegated to the limbo of deserved obloquy. It implies a Church worthy to be called the Bride of Christ. It implies a ministry unyieldingly loyal to the gospel, and at the same time intensely patriotic. It does not suppose a Church supported by the State, or in any wise ruled by it. The very life and efficiency of the church depend on the voluntary effort and support of its adherents. Only, as the Church is kept distinct from all entanglement, can her best work be done. Jesus expressed it sentimentally: "Render to Caesar the things that are Caesar's, and to God the things that are God's."

The Church, however, will inevitably furnish material for the purposes of the State. God-inspired men are always the best calculated to wield power. Ministers may, as a rule, be impractical; but it is grandly true that the ministry and laity can furnish men who have a genius for government in all its branches. There are born lawyers, soldiers and statesmen in the ranks of the ministry; they languish in obscurity as ministers or laymen because never called to exercise their unsuspected gifts.

Theocratic America will revolutionize the present order. The demagogue will be remanded to his low level; the Christian statesman will find his rightful place in the national councils. Soon, sooner than is commonly thought, earnest patriots will devoutly seek the man who, of all others, is by virtue of his gifts, spiritual and mental, best fitted to sit in Moses' seat. With the demand will come the supply. The frivolous question of mere availability will find no place in the new politics. The hand of Satan is only too evident in many hot contests for national supremacy between venal parties. How long will God's yeomen suffer themselves to be the shuttle-cocks between such party battle-doers?

A new emancipation is demanded. Mighty questions pertaining to national life are waiting for proper solution. Satan's is the delay policy; meanwhile he will intrench the evils, and so make it tenfold difficult to extirpate, involving blood if possible. The enthronement of the King of kings is the first grand step in national reform, or, in other words, the inauguration of Theocratic America.

The most serious objection which the writer sees to the consummation suggested in this paper, is the supposed radical variance between Protestants and Romanists. Indeed, it is admitted to be hopeless, considering the strength of Romanism, supposing it to be the Romanism of Europe and the Middle Ages. Free institutions have done a grander work in this country than is commonly supposed. The Spanish Inquisition is an impossibility in the America of today, and without that institution Romanism is a toothless lion. The old time antagonists have imbibed so much from each other as to have assimilated much more than either suspects, and there is no grander loyalty to-day in this great country for its flag than is evinced by many intelligent Romanists. The Pope is a foreigner and will remain so. America for Americans is the shibboleth that has the ring of victory in it; and high above that cry is the clarion of the national Christian patriotism: America for King Jesus!

HISTORICAL AND STATISTICAL CHART OF THE PROTESTANT HAWAIIAN MISSION.

SENT TO THE PARIS EXPOSITION.

1820, March 30th—The first Missionaries landed at Kailua, Hawaii.
1821—The first house of Christian Worship built in Honolulu.
1822, January 7th—Printing first commenced at the Hawaiian Islands.
1823, April 27th—The second company of Missionaries arrived.
1828, March 30th—The third company of Missionaries arrived.
1829, July 29th—The first meeting house at Honolulu dedicated.
1831, June 7th—The fourth company of Missionaries arrived.
1832, May 17th—The fifth company of Missionaries arrived.
1833, May 1st—The sixth company of Missionaries arrived.
1834, February 14th—The first newspaper published.
1835, June 8th—The seventh company of Missionaries arrived.
1836—The Female Seminary at Wailuku, Maui, begun.

1836—The Hilo Boarding School for boys begun.
1837, April 9th—The eighth company of Missionaries arrived.
1838—Great attention given by the natives to religion.

1839—Ten thousand seven hundred and twenty-five added to the churches this year.

1839, May 10th—The first edition of the Hawaiian Bible finished.

1841, May 1st—The ninth company of Missionaries arrived.

1842, July 21st—Kawaiahaeo stone church at Honolulu finished.

1842, September 21st—The tenth company of Missionaries arrived.

1844, July 15th—The eleventh company of Missionaries arrived.

1844—Total additions to the Hawaiian churches between the years 1839 and 1844, thirty thousand three hundred and fifty-seven.

1851—The Hawaiian Missionary Society founded.

1852, July 15th—The beginning of the Micronesian mission, three native Hawaiians sent as Missionaries.

1853—Two native Missionaries sent out from the Hawaiian Islands to the Marquesas.

1857, April 24th—The first Missionary packet *Morning Star* arrived at Honolulu.

1863, June 3rd—The Hawaiian Evangelical Association formed.

1870—Fiftieth or Jubilee year of the Hawaiian Mission.

1870—During these fifty years of the Mission, fifty-three thousand three hundred communicants were received by the churches.

1870—Cost of the Hawaiian Mission up to the Jubilee year, \$1,220,000.

1877—Reorganization of the Theological School at Honolulu, thereafter known as the North Pacific Missionary Institute.

1844—Census of the Protestant population, 29,685.

1888—Number of churches, fifty-eight; pastors and stated supplies, forty-three; number of communicants, five thousand two hundred and thirty-five.

1888—Contributions toward pastors' salaries, \$7,870.33; for church buildings, \$9,125.02.

1888—Missionary charities, \$7,679.52; total contributions, \$24,674.87.

1888—Up to date over sixty-one thousand communicants received into the native Hawaiian churches.

1888—Up to date sixty-two native Hawaiian Missionaries (thirty-two men and thirty women) sent out from the Hawaiian Islands into the foreign fields, the Marquesas Islands receiving eight, and the Micronesian field receiving fifty-four.

1888, June 10th—The new brick Kaunakapili church in Honolulu dedicated.

During the fifty years of the Hawaiian Mission, one hundred and forty-five American Missionaries (men and women) had been in the field connected with the work.

During the fifty years since 1837, the native Hawaiian churches have contributed to foreign missions alone, the sum of \$133,015.86.

Total number of Hawaiian pastors since the founding of the mission, one hundred and thirty-six.—*The Friend*.

FREE VOTING.

The "free and independent" voter is a better citizen than the voter who is dazzled or intimidated by banners, badges and words without meaning. There is no sincerity in the partisan abuse showered upon such a voter. The abuse is meant to produce the effect of trepidation upon the man who sees clearly and votes straight to the mark every time. But year by year the trepidation is less apparent, and the partisan scolding more of a sham. The greatest scolders are notoriously partisans, who have themselves scratched and bolted whenever it was their interest or pleasure to do so. The time appears to be approaching when he will be regarded as a poor creature indeed who is governed in his voting for municipal, State, or national candidates, by the good or the ill opinion of some other person, rather than by his own conscientious convictions. If the "whipper-in" should permanently succeed, and voting at all elections should be a matter of precedent, habit, or domination of mere party names, it would be time to despair of the republican experiment in the New World. The caucus and the boss would have supplanted free, representative government.—*The Century*.

Joseph Cook gives twelve strong reasons, in the *Independent*, why constitutional prohibition as proposed should prevail in Massachusetts: It would effect an important reduction of taxes. It would destroy a leech that fattens on every other occupation. It would make criminal a business that produces eight-tenths of the criminals of the State. It would vindicate the State's right of self-protection. It would bring the same benefits that twenty-three consecutive years of constitutional prohibition have brought the State of Maine. It would overthrow misrule in the crowded centers of population. The time is favorable for its passage and enforcement. It will be the act, not of the Legislature, but of the whole people, and hence a permanency. The Liquor Dealers' Union vehemently opposes it. The friends of religion, education, and of good order favor it. The proposed law is a good one and contains no loopholes.—*Apostolic Guide*.

MARCUS WHITMAN, M.D.—XXXII.

THE WHITMAN CONTROVERSY.

As first published, however, there were a few mistakes in the items of the story of Dr. Whitman's going East. It was said that about the last of September, or the first of October, 1842, Dr. Whitman was called to visit a patient at Fort Walla Walla. While there a number of boats of the Hudson's Bay Company arrived with several chief traders and Jesuit priests. While at dinner the overland express from Canada arrived, bringing news that the Red river emigration was at Colville. This news excited unusual joy among the company. One of them, a young priest, sang out, "Hurrah for Oregon; America is too late; we have got the country." Another said, "America may whistle; the country is ours." Dr. Whitman immediately saw why this emigration had come—to take possession of the country by settlement, while Governor Simpson was to go to Washington to secure the country for Great Britain by treaty. The Doctor was taunted with the idea that no power on earth could prevent the result, as no information could reach Washington in time. "It shall be prevented," said the Doctor, "if I have to go to Washington myself." "But you cannot go there to do it," was the reply. "I will see," said the Doctor. Two hours after he dismounted at his door, saying he must go to Washington, and in twenty-four hours he was off. (Gray's History of Oregon, chapter 37.) This cannot wholly be true, for (1) according to the testimony of Messrs. J. Flett, H. Buxton, and C. R. McKay, all of whom were in that Red river immigration, they came in 1841, and not in 1842. Mr. Spalding's journal of September 10, 1841, likewise proves it, as he speaks of their arrival, when he was on a visit to Colville, though they never went to Colville, as claimed above. Consequently, the news could not have come to Fort Walla Walla as stated above. (2) Whatever occurred there, it could not have been the prime cause of the Doctor's going, although it might have hastened his departure a couple of days, as a meeting of the mission had been held a week previous to his going, authorizing his journey.

There is an unsettled question as to what did occur at Fort Walla Walla. Dr. Geiger is of the opinion that on account of news received by the immigrants of 1842, Dr. Whitman went to the Fort to learn about the proposed trade, and finding that to be the expectation, it had its effect upon him.

Mr. P. B. Whitman states that while the Doctor was there an express came, which stated that as early the next year as possible sixty more families would come from the Red river to settle in the Yakama Valley. Barrows' Oregon states the same (page 155).

Hon. Archibald McKinley, then in charge of Fort Walla Walla, and Dr. Whitman's friend, though English at heart, denies any truth in the whole story, and his statements are entitled to consideration. He says: "No taunt, no toast, no York Factory Express, no new Caledonia boats, no factors, no traders, no clerks, no bishops, no priests, no political discussion, no fishery negotiation, ever heard of at Walla Walla October 2, 1842."

While the writer does not intend to question Mr. McKinley's truthfulness, yet, as he says, he did not hear of that story until some time after it was published, more than twenty or perhaps thirty years later, it is possible that he may have forgotten some item which was the foundation of the story. Still, as the express from the North for that year took Mrs. Whitman to the Dalles, ten days or more after the Doctor left, as the express North usually left some months earlier, often in June, and, as the few priests who were in the country were elsewhere, it is tolerably certain that all references to their meeting together at Fort Walla Walla in October, 1842, are proved to be mistakes.

A third mistake, made both by Mr. Spalding and P. B. Whitman, was that Mr. Webster stated to Dr. Whitman that he had about traded Oregon off for a cod-fishery to go into the Ashburton Treaty. This could not have been, as the Ashburton Treaty was signed at least six months previous to the Doctor's arrival in Washington. The immigrants of 1842 probably believed and stated that there was danger of this, as that treaty had not been signed when they left, and Lord Ashburton was authorized to include the Oregon boundary in his treaty.

Mr. Spalding also made two other mistakes in regard to the immigration of 1843, saying that Messrs. Applegate, and others who had once intended to come to Oregon, had given up the idea because of the representations made in the East by the agents of the Hudson's Bay Company, but that through Dr. Whitman's statements they were induced to come. Mr. Applegate denies this, and says he never saw Dr. Whitman till he overtook the immigrants on the Platte.

Mr. Spalding also stated that Dr. Whitman originated the immigration of 1843. But, from the statements of the immigrants, it is plain that there were other influences at work, such as Senator Linn's bill in Congress; a letter written by Mr. R. Shortess, an immigrant to Oregon of 1839; some work by Hon. J. M. Shively (referred to in Article XXIV); and the interest excited by Dr. E. White, who led through the immigrants in 1842. Still, Dr. Whitman did some things to promote that immigration in 1843, as already stated.

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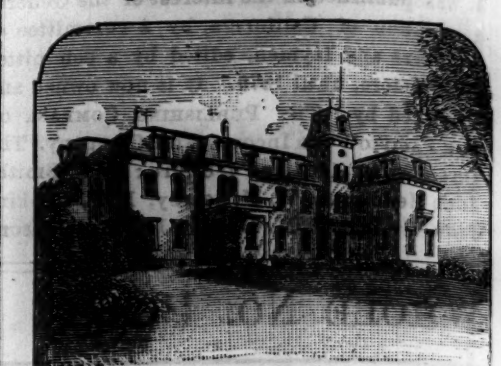
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HOMELY COUNSEL.

It isn't worth while to fret, dear,
To walk behind a hearse.
No matter how vexing things may be,
They easily might be worse.
And the time you spend complaining
And groaning about the load
Would better be given to going on,
And pressing along the road.

I've trodden the hill myself, dear—
The tripping tongue can preach,
But though silence is sometimes golden,
Child,
As oft there is grace in speech;
And I see, from my higher level,
That less the path than the pace
That wears the back and dims the eye
And writes the lines on the face.

There are vexing cares enough, dear,
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old;
But the spell of the heaven spirit
Turns blessing into curse.
While the bold heart meets the trouble
That easily might be worse.

So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting;
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.
—Margaret E. Sangster, in Harper's Bazar.

HOW SHE SAVED THE DAY.

A modest little Quaker woman, in the redemption agency of the Treasury Department, wears a gold watch on which is inscribed: "Presented to Rebecca L. Wright Sept. 19, '67, by Gen. Phil. H. Sheridan. A memento of Sept. 19, '64." The watch is attached to a long gold chain, fastened at the neck with a clasp representing a horseshoe, a military gaiter and stirrups. Hanging to a short end is a sword, a key and a seal. The wearer of this is a lady of fifty, but she appears ten or fifteen years younger. There is nothing strong-minded or warlike about her bearing—nothing to suggest the wearing of military honors. Yet no soldier who followed Sheridan into Winchester on the 19th of September, 1864, did a greater service than did this little woman on that occasion. It was due to her that Winchester was captured, and Sheridan always spoke with pride of his "little Quaker girl." She was little more than a girl when she first met her.

When Sheridan was lying before Winchester in 1864, a family of Quakers lived within the town, then held by the rebel forces. They were one of a very few Union families who remained in the place during the war. As Quakers, they were opposed to war, and by the teachings of their faith they were loyal. During the heat of the contest the father, an old man, was made prisoner by the Confederates, and died from confinement and hardships. The mother, one daughter and a little boy lived together, and were much respected, notwithstanding their want of sympathy with war and rebellion.

The daughter was Rebecca Wright, then about twenty-five years old, and she it was who furnished Gen. Sheridan with information concerning Gen. Early's forces, which led to the successful battle of Sept. 19th. She has been married since then, and is now Mrs. Bonsal.

"I was engaged in some household duties," she said, recounting her story to the *Star* man. "It was about noon on the 16th of September, '64. I was interrupted by a knock at the door, and, on opening it, I found an intelligent-looking colored man, who asked to see Miss Wright. There were two Miss Wrights living in Winchester, and I asked which he wanted. 'Miss Rebecca,' he said; 'the other is in sympathy with the rebels.' He would not say what he wanted, but, after looking about carefully, asked to be allowed to speak to me alone. I was impressed by his manner, and took him into another room. He at once closed the door, and I became alarmed, as my mother and I were alone in the house. But he immediately said he had a note from Gen. Sheridan, who wanted me to give him all the information I could concerning the rebel forces. He took from his mouth a little wad of tin foil, which proved to be a letter from General Sheridan written on tissue paper. The colored man said he had carried it all the way in his mouth, and had been instructed to swallow it if molested by the Confederate pickets. He was engaged in carrying provisions through the lines for the use of the town, and General Sheridan had secured his services in this matter. I was taken by surprise and did not know what to do. I did not know how far I could trust the man, fearing that there might be a trick to get me into trouble, and I told him that I knew nothing about the rebels. But the man spoke very intelligently, and gave such evidences of earnestness that I concluded to trust him. While he was talking I was tearing the tin foil.

"Don't, don't!" he said. "You will need that to wrap the reply in."

"He said he would return at three o'clock."

"After his departure I read the note. It was written on very thin yellow tissue paper, which was greatly wrinkled and mused from being folded so tightly."

Mrs. Bonsal showed the *Star* man the letter, put in a small picture frame behind a glass for protection. It was written in a very fine hand, evidently by dictation, and signed by the General. The sheet was only a little larger than ordinary note paper.

Early's forces, the number of the divisions in his army and the strength of all or any of them, and his probable or reported intentions? Have any more troops arrived from Richmond, or any more coming or reported to be coming? I am very respectfully, your obedient servant.

P. H. SHERIDAN,
Major-General Commanding.
You can trust the bearer.

"After reading the letter," continued Mrs. Bonsal, "I went at once to my mother and told her what had occurred. We were almost overpowered by the thought of the great danger we were in, but we concluded to run the risk.

HOW THE INFORMATION WAS SECURED.
"If it had not been for an accident, that seems to have been providential, I should have known nothing to tell General Sheridan that would have been of value to him. As it happened, I did not know how valuable the information I possessed might be. My mother and I were known to be loyal, and the Confederates had very little to do with us, so we knew nothing of them, or of what was going on. But a Confederate officer, who had been wounded and was then convalescent, was boarding with one of our neighbors. As a convalescent he wandered about at will, and knew all about the strength and movements, the dangers, the hopes and the fears of Early's forces. It chanced that just two evenings before I got General Sheridan's letter, or before I had any thought of serving him or the Union cause, this young Confederate asked permission to call on me. He had often observed me from his window, arranging or gathering my flowers, and he was lonely and sought my company. So it chanced that two evenings before I got the note this officer was at our house. We were strangers, with nothing in common to talk about, so the conversation turned upon the war, and more especially the state of affairs directly upon us. He described the situation from his standpoint—how many troops they had and what they must rely on. I asked questions without any purpose except to keep up the conversation, and he answered freely. I had no idea of what importance all this was, or that it would ever come of use to me, but when I read General Sheridan's letter it at once occurred to me that I could tell him what the Confederate had told me.

"When the colored man returned I gave him an answer to the General's letter, telling the number of troops, their situation, and the fact that some had been called off for service elsewhere. I told him, in fact, the very things, as I see now, that he most wanted to know; but I expressed regret that I could not give more information, and said I would try to gather more for him if he would send the messenger back in a day or two.

"The colored man put the letter in his mouth and left the house quietly. Many times during the next day, Saturday, and the quiet Sabbath that followed, I wondered what had become of the messenger and what would result from my note.

THE TERRIBLE BATTLE.

"When I was awakened Monday morning by the booming of cannon my first thought was whether my note had anything to do with it. It was a terrible fight, and in the afternoon, when the streets were filled with troops, wagons, cannon and the poor suffering wounded, and the buildings were on fire all around us, my mother asked me with tears in her eyes, if I thought my note had anything to do with this battle. I had thought of that all day, and I was overwhelmed. I had my face in my hands and cried: 'Oh, no, no! I don't believe he got it.' It was the most terrible day of all my experience. Houses about us were on fire, our own fence was burning and shells fell so near that my mother and I went into the cellar for safety. Finally the rumbling of battle grew fainter and fainter, until it grew so quiet I could not endure to remain in the cellar in ignorance of the result. From the first floor I could see nothing; nothing from the second floor, but from the garret windows I saw the old American flag coming in the town. I dropped upon my knees. I soon learned whether my note had to do with the battle. Hearing sabres clattering against the steps, I started to the front door and met two Union officers already inside the house. One introduced himself as General Sheridan. He told me that it was entirely upon the information I had sent him that he fought the battle, and he thanked me earnestly, saying, he would never forget my courage and patriotism. I was so fearful of suspicion that I would hardly permit him to speak to me. I knew that should the Southern people discover the part I had in the battle my life would not be worth much, and I was afraid to have the General speak to me. I begged him not to speak of it; that my life would be in danger when the Federal troops went away. General Sheridan replied that the Confederates would never come again. He wrote his report at my desk and called in the morning to say good-by before following Early to Fisher's.

"He rode a beautiful black horse that morning. I lived on quietly at Winchester," she continued, "until 1867, and no one suspected me. They knew nothing of the matter until this watch arrived, accompanied by a letter from General Sheridan. Then the Union people gathered around me in astonishment. I remember an old man who took both my hands in his and said: 'Why, my little girl, there was not a man in the place who would have dared do such a thing. As much as I liked the Union, I would not have had

the courage.' Most of the community were wild with indignation, but the war was over and they could do me no injury. But they showed their dislike for me in many ways. The boys used to spit at me on the street.

SHERIDAN'S ACKNOWLEDGMENT.
"I had no conception of the service I had done until I received this letter: HEADQUARTERS DEPARTMENT OF GULF, NEW ORLEANS, Jan. 7, 1867.

My Dear Miss Wright: You are probably not aware of the service you rendered the Union cause by the information you sent me by the colored man a few days before the Opequee on September 17th, 1864. It was on this information the battle was fought and probably won. The colored man gave the note rolled up in tin foil to the scout, who awaited him at Millwood. The colored man had carried it in his mouth to that point and delivered it to the scout, who brought it to me.

By this note I became aware of the true condition of affairs inside of the enemy's lines and gave directions for the attack. I will always remember this courageous and patriotic action of yours with gratitude, and beg you to accept the watch and chain which I send you by General I. W. Forsyth, as a memento of September 19, 1864.

This letter is put in a double frame, so as to show the writing on both sides. On the back of it is an indorsement by General Grant, in his own hand, asking an appointment for (then) Miss Wright to a position in the Treasury Department. While in the Treasury she met and married Mr. Bonsal.—*Washington Star*.

WASHINGTON'S LOVE AFFAIRS.

Major Byrd Willis, whose towering form was the most striking figure in Fredricksburg to my boyish eyes, writes: "My father, Lewis Willis, was a schoolmate of General Washington, his cousin, who was two years his senior. He spoke of the General's industry and assiduity at school as very remarkable. Whilst his brother and the other boys at play-time were at bandy or other games, he was behind the door ciphering. But one instance of youthful ebullition is handed down while at that school, and that was his romping with one of the largest girls; this was so unusual that it excited no little comment among the other lads."

The families of the neighborhood at that time are so well known that we may pretty surely identify the large girl as Jane Strother, who married Honorable Thomas Lewis, son of the founder of Augusta county, Virginia, January 26th, 1749. Their friendship, which began with their a-b-c days at Falmouth, continued through life. The precocious cipherer, drawn from his retreat only by what Faraday described as the strongest force in nature—a pair of black eyes—survived in the surveyor and the soldier. The youth's love affairs will largely remain among the historic unknowns. It is said a young god came as a shepherd to the banks of the Jumna, and each of the shepherdesses who danced to his piping thought she had him for a partner; there may have been similar illusions in the minds of some old ladies after the huge and homely youth on the Rappahannock turned out to be a national saint. Leaving out these, and two or three legendary disappointments, it is certain that Washington suffered deeply from the rejection of suit by Sally Cary. She was descended from a noble English family (Hunsdon and Falkland), and no doubt there was influence enough to cause the preference for one of the house of Fairfax over a humble surveyor on their magnificent estate. But that she loved him is proved by her preservation of the love-letters from him found among her papers after her death, at an advanced age, in Bath, England. I have heard from a relative of the lady that Martha Washington was always rather cool toward this beautiful Mrs. G. W. Fairfax, of Belvoir; and perhaps not without reason, as not even marriage could cure her disposition to flirt with the young soldier between whom and herself there had been "a thousand tender passages." That he could recall these fondly, as appears by one letter, even after his engagement with Mrs. Curtis, renders it but too probable that in the latter affair the love was not romantic. But he was only twenty-six; and he was not a man on whom a wife's loyalty and devotion could be wasted.—*Monroe D. Conway*.

A LADY'S FATAL DELAY.—A lady, being engaged in litigation, was advised by her friends to consult a certain lawyer and engage him to defend her cause. She delayed for one reason and another until the last moment. At length, going to him, she began to explain her case, but she was stopped by his saying, "You are too late; I cannot now be your advocate, for I have been appointed to be your judge." Let sinners who are behaving as that lady was, beware. Just now, if they come to Christ, they will find in Him a Savior, an Advocate. Let none delay, but put away those frivolous pretenses for procrastination, and come to Christ at once, lest delay be followed by summons to meet Him, not as the Savior and Advocate, but as the righteous Judge.

Mr. M. A. Gault, who has been at work for the W. C. T. U. in Missouri, tells of one town where an enterprising citizen was about to open a billiard hall but was forestalled by the ladies of the W. C. T. U., who paid the \$20 license fee and established a lunch counter and reading-room instead of the billiard table.

Household.

A lady who knows how to make good chocolate says it is a waste of time to grate it, and that it is not necessary even to break the pieces. Put about a half-cup of boiling water in a bowl, throw in the chocolate and set it on the back of the range to melt. When this is accomplished stir it to a smooth paste. Put equal quantities of milk and water in an open sauce-pan, and, when boiling well, add gradually the paste, stirring all the time and boil five minutes. If the chocolate is not sweet, add the sugar while boiling. Serve as soon as possible after taking from the fire, adding a spoonful of whipped cream to the top of each cupful.

PUDDING FOR A DYSPETIC.—Four crackers pounded fine, five good-sized apples chopped coarsely, a cup of raisins, two eggs, a cup of sugar, a tablespoonful of butter, a pinch of salt, and flavoring to taste. Wet the powdered cracker with about four tablespoonfuls of milk, beat the eggs and stir all the ingredients until well mixed, put into a buttered mould and steam three hours. For sauce: A tablespoonful cornstarch dissolved in a little warm water, then boiling water added till the compound is thin enough, add a tablespoonful butter, one of sugar, and flavoring to taste.

A dessert made with apples, baked, but to be served cold, is made in this way: To a pint of stewed, tart apples, pressed through a fine colander, add two large spoonfuls of butter, while hot; then stir in the beaten yolks of four eggs, and nearly two cups of sugar; lastly, add one quart of milk and one spoonful of vanilla flavor. Bake half an hour in a quick oven, then beat the four whites of eggs to a stiff froth, with four spoonfuls of powdered sugar, drop in large patches around on the top of the pudding, brown delicately in a quick oven. Serve with sugar and cream.

CUT-WORMS.—I would like to tell you of a little experiment of mine which I found all right. Being troubled much by cut-worms, I tried lime, but soon found some of my tender plants cut off below the surface of the ground. Then I made rings out of strips of tin, fourteen inches long and about two and a half inches wide, and put them around the plants, pressing them half way in, and had no more trouble. Ladies can make good use of their old tin cans in this way, by first melting the bottoms off on the stove.

The Springfield Union tells about the enterprise of a young lady in the country, who, having no source of income and not enough strength for regular all-day work, conceived the idea of making Dutch cheese for the market. She bought the sour milk from one or two butter dairies and made it up in five-cent cakes of cheese, which she sold in Springfield, at first doing her own selling. She has over \$1,000 in the bank, the savings of five years.

PAN-DOWDY.—Pare, quarter and fill to heaping a pudding dish with any kind of apples that are not very acid, cover with a crust made rich or plain as desired, make an opening with a knife to let out air, bake a nice brown in a slow oven, take off the crust, break it into small pieces, season with sugar as desired; place in a dish alternate layers of apple and crust, the last being of apple; let stand an hour and serve.

Liquid glue may be made by covering bits of common glue with vinegar. When dissolved, if too thin, add more glue; if too thick, add more vinegar. This glue answers every ordinary purpose for which glue is used in the household.

PRESSED CHICKEN.—Boil the chicken till the flesh is easily removed from the bones, cut up fine, season to taste, add the liquor in which it was boiled, put in a pan and put a weight over it. When cold cut in slices and serve.

Rancid lard or butter may be purified and made sweet for cooking purposes by trying it over, with a little water added, and a few slices of raw potatoes.

To test the genuineness of mushrooms sprinkle salt on the under surface. If it causes them to turn black, they are all right; if yellow, they are poisonous.

REPAIRING BROKEN LEGS.

The legs of any animal which may be broken by accident, may be repaired by the use of wet paper bandages. For large animals the strips of paper should be dipped in paste made of calcined plaster of Paris, which soon sets and makes a stiff, permanent bandage, which holds the broken bone in place until it heals. The animal, a horse or a cow, should be held in slings to prevent injury to the limb by violent motion. The broken legs of small animals, as sheep or fowls, require only to be brought into proper position, and bound with strips of wet paper until a sufficiently strong bandage is made. A covering of cloth is then put on and secured with a few stitches or tied with a tape or string. The paper soon dries, and becomes hard and stiff. Nothing more need be done but keep the animal in a quiet, dark place to restrain too much movement. A little movement does no harm, but excites the inflammation needed to produce union and healing of the bone.—*N. Y. Times*.

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WEDNESDAY, APRIL 24, 1889.

Some fitting, and not too pretentious, an observance of the anniversary of the resurrection of Christ in our churches is becoming more and more general. We are glad of this, because we cannot be mistaken in regard to the proper time of it, and because the event itself overtops all other known events in importance. That the season has come to be called the "Easter" season infelicitously, we have no doubt; but the name is of relatively small importance. The event was such in significance, grandeur, glory and possibilities of blessedness for rational beings that the apostles, the early and the earliest Christians, began at once, by a divine impulse, to observe the day of it as a holy day, a day of worship and praise; and, shortly, as the day of worship, song, prayer and praise, because the consummating of the new creation was so much more assuring and splendid than the finishing of the old. The fact of the "resurrection of the body," like the fact of the trinity in the Godhead, the fact of the regeneration of the human heart by the divine Spirit, and other facts, is one not to be learned by the "light of nature." It is a fact to be known by a divine revelation only, and to be believed in as such. Consistently enough, perhaps, with their philosophy, some of the Athenians mocked when Paul at Mairs Hill spoke to them of the resurrection from the dead. But they were afterwards convinced. It may be that there were "more things in heaven and earth than were dreamed of in their philosophy." In these days (apart from the sect of bare, bald, sensuous and superficial materialists) of a more spiritual and divine philosophy, when the life, the unseen, is the real, and the visible the more evanescent, we have little difficulty in believing in individual immortality, and in him who is "the resurrection and the life." Happy they who, in these passing days, have thrilled with the hope of an everlasting good, and trilled the song of an immortal joy.

The Centennial celebration of the inauguration of George Washington, as President of the United States, will be grandly celebrated in the city of New York, on the 30th of April, by the official authorities of the nation and the State, and the citizens generally. The official celebration occurs in that city because it was there that the inauguration took place, the nation then having no capital city of its own. There will be numerous local celebrations in various parts of the country, some cities and towns having already made appropriations of money for the purpose. (Our thoughts turn with some curiosity toward the States of the South, and the sort of welcome they will give the day, which is as truly theirs as ours.) The day will be observed by our citizens variously; there will be a procession, no doubt large, and literary exercises, no doubt good; but we hope that all religious people will everywhere assemble, at 9 o'clock in the morning, for a season of special prayer, thanksgiving and praise, in commemoration of the fact that such a season was observed, in hundreds of places, at that hour on the day of Washington's inauguration. To many it was a day of tears, as well as prayers—tears of gratitude and hope, because the nation was to live and not die, and all that had been sacrificed for liberty was to have a noble and lasting recompense. Yet, amid all their hopes and fond expectations, some tremblings and anxieties still shook the bosoms of our fathers a hundred years ago. A century of experience has made us how valiant and how strong. All the more should we give hearty thanks and praise to the Most High, and commit our Government and people anew to the good providence of God—a Government and people grown to vast dimensions and filling the world with admirations and wonders never felt before since time began.

It was a genuine satisfaction to one of us to be present at the ordination of the Rev. William Rogers at San Juan (South) last week. Mr. Rogers was graduated at the Pacific Theological Seminary two years ago. Four other former students of the Seminary were present to assist. The scene was charming because it was rural—a small historic village in a fine valley, walled about with strength and beauty, and overspread with lush fields and flowered slopes, and promising acres and thriving herds, and all that gladdens the heart of husbandmen. But the little house of worship, comely and clean, with its gathered numbers, was more attractive still. One was there with a company upon most of whom the years sat lightly, and whose pulses were quick with the throb of youth. Several were fresh from fields of spiritual conquest, and wore the flush of a celestial joy, and all were full of hope and strong in courage. Not a depressed or saddened spirit was there. Some uplift had reached them all. The bright assurances of the world without could not surpass the glowing confidences of the world within. We do not suppose that a like gathering had ever before graced that retired valley, nor that so much divine animation and celestial fire had ever before diffused themselves around that vernal scene. Nor can we believe that, for a generation, at least, the Council of last week will be forgotten in "San Juan," near the "San Benito."

The value of a faithful connection with a local church was emphasized to us the other day by a man who has lived many years the typical miner's life. After much wandering from place to place, and not a little variability of religious and moral experience, he came to the conclusion that the want of a stable and satisfying hope was due to the fact that he had not kept any connection with any definite body of disciples. So strongly was he persuaded of this that, though his home was in Arizona, he made a trip to this city in order to make connection with a local church. Although he could not remain here, he put himself in covenant with his brethren, and returned to his far-away home, and thence sent his offerings for church expenses and for missionary enterprises. His testimony was to the effect that this tie with the Church has been a vast help to him. How many wandering men and women there are in our California communities who need the power of this local fellowship over them! How many absentees from our churches there are who fail to feel responsibility for the work of the societies from which they are parted, and so fail to enjoy the uplift which vital union would give them!

Somebody has located the "storm-center" of theological controversy at Andover. There are some signs of its being relocated, and now at New York. For Dr. Howard Crosby has styled Professor Briggs of Union (Presbyterian) Seminary "the chief exponent of the higher criticism" in this country, and has added that his criticism declares that the statements of "Scripture are false." Naturally, Dr. Briggs demanded retraction and apology, but they were refused. So the Professor proceeds to show by citations from Dr. Crosby's writings that the latter is so unsound as to be hardly competent to decide the orthodoxy of ministers and professors. Neither of these brethren is eminent as a peace-maker, and both are so eminent in ecclesiastical position and in scholarly ability that we can hardly see how they can help locking horns, and if they do lock horns they must enlist each his following.

The year of 1789 was a memorable year in France. It was the era of the "French revolution," a revolution whose shock still astounded the civilized nations in the days of our childhood, and whose atrocities, as recorded by Carlyle, and others, were the torture of our manhood. To be sure, time is blurring and hiding many of its worst features, and bringing forward its happier and more permanent results. Yet a people amid whom such a revolution, with all its horrors, was possible, must long be subjected to revolutions and changes, of a like sort, if not so sudden and violent. The disturbance which such a character as Boulanger is making is one which could occur almost nowhere else than in France. Let us hope that the time is not far off when the evil forces, set at liberty by the French revolution of 1789, will have died away.

We have previously spoken of the limp Congregationalist. We have once or twice met a Congregationalist of the slab variety. This person is one who is mostly of the bark and sap, and has no permanent connection with the great

heart of the matter. When some saw has done its work, he is held in place only by a stub at one end, and a strap at the other. He is likely very soon to get loosened entirely, and fall into the stream below, and float with the current, and be caught by some dam presbyterial or dam prelatical, thrown across on purpose to arrest the driftwood from above. He is usually fished out and dried, and worked up into fuel; but he may be nailed to some pretentious structure, as a batten to cover a crack; yet he never ceases to be a slab of some sort.

Easter Sunday was a day of great joy with the church at San Miguel, not only as the anniversary of our Lord's resurrection, but also as the dedication day of the Congregational church in that place. The dedication sermon was preached by Home Missionary Superintendent J. T. Ford. The pastor, Rev. E. B. Tuthill, made a complete statement of receipts and expenditures for the building, from which it appeared that \$80 were still due to Brother E. L. Warner of Arroyo Grande, who had for the sake of Christ and the Church advanced money for the building in the church's time of need. Envelopes were circulated for contributions and pledges, and in a few moments, without any unseemly solicitation or ostentatious public pledges, \$115 were collected; \$35 had been contributed at the morning service of the Sabbath-school; and the people were joyously surprised to know that not only was the debt provided for, but also enough collected to furnish the house with chairs. The congregation were then led by the pastor in the prayer of dedication, when the choir broke forth in the grand old choral, "All hail the power of Jesus' name." The congregation joined with them heartily in this song of thanksgiving, and then separated to talk by the way and in their homes of what great things the Lord had done for them. They have a most prosperous Sabbath-school, the congregation has greatly increased, and the church from its small beginning of five resident members has grown to twenty-six.

WHITMAN COLLEGE.

EDITORS PACIFIC: In your issue of April 10th instant, your correspondent "S" uses the following language in his article on "The Investments of our Churches":

"If there is a college on this Coast that has the word 'Congregational' in its name connected with it we would like to name the institution in these columns."

Whitman College, at Walla Walla, W. T., comes very close to the requirement for honorable mention in your columns, according to "S." You will find in its catalogues, sent you by this mail, the following language:

"Whitman College exists to provide facilities for a thorough education. It is under the general control of a self-perpetuating Board of Trustees, a majority of whom must always be evangelical Congregationalists. The President of the College and the Professors of the different departments of instruction constitute the Faculty. Both Trustees and Faculty believe the highest intellectual culture and the greatest moral excellence can be attained only under the guiding influence of unsectarian but distinctive principles of Christianity."

The President of Whitman was a student of Knox College during the years of tempestuous storm, by which Knox was driven from Congregational moorings, and so was fully prepared to lay right the foundations of the new college at Walla Walla. When Secretary Tarbox of the American College and Education Society wrote him to see to it that a majority of the Trustees were Congregationalists or at least Congregationalist pew-holders, he knew of but one sure way to secure such results, and that was to insert an additional clause in the agreement with the College Society, requiring that a majority of the Board must always consist of evangelical Congregationalists on no less a penalty for non-observance than an entire forfeiture of all funds received through the influence or aid of said Society. This covenant was properly executed and recorded according to the laws of Washington Territory, and delivered to the Secretary of the College Society. Great precaution has been taken in all landmarks and foundations at Whitman College, with a view to holding the institution true to all original intentions, to Congregationalists who aid or endow it, and above all, to Christ and our country. It is sometimes very trying to us to learn that Congregationalists in the East frequently give their funds to colleges of other denominations or those rich already, and put off the agent of Whitman with the smallest pittance, or even nothing. So many times have we not known where to turn for the wherewith to pay current expenses that we can truly say every fiber of our being is in perfect sympathy with the communication of "S" in your paper of April 10, 1889.

A. J. ANDERSON.

Whitman College, April 18, 1889.

Many letters like this are received at the office of THE PACIFIC: "POCATELLO, Idaho, April 9, 1889. 'MY DEAR PACIFIC: I heartily endorse the stand you have taken on the proposed Japanese 'Plan of Union.' Dr. Holbrook's articles are rather too substantial to suit some who are interested in this beautiful (?) plan. W. H. BONNELL."

Y. M. C. A. WORK IN WASHINGTON AND OREGON.

PORTLAND, Or., April 15, 1889. DEAR PACIFIC: Thinking it may be of interest to your readers, who I know are deeply interested in Young Men's Christian Associations, to hear something of our work, I will give them a few notes from my work in February and March.

On Monday, February 4th, I arrived in Seattle, and held a conference with the building committee in regard to a canvass for funds; an address and conference with committee men finished the day. The rest of the week was taken up with a vigorous canvass for money. Saturday evening addressed a gospel meeting for men, at which two accepted the Saviour. Sunday, February 10th, preached in the Presbyterian church at 11 A. M., addressed the students of the Washington University at 2 P. M. on Association work; at 4 P. M. conducted the gospel meeting for men, when eight remained for prayer and conversation on the all important question; at 7:30 P. M. occupied the pulpit of Rev. Mr. Bates of Plymouth Congregational church; Monday evening dined with the chairman of the various committees, and held a meeting over various phases of the work.

Tuesday, February 13th, left for Centralia, 100 miles distant, to attend the dedicatory service of an Association building; gave an address on Association work that evening, the next day held a conference with the ladies at 1 P. M., and with the men at 3 P. M.

At 5 P. M., took the train for Tacoma, reaching there the next morning. At Tacoma the work had gone nearly out, the Association losing their rooms and Secretary at the same time. Held a conference with the pastors and they invited me to occupy their pulpits and stir the people up. Remained in Tacoma two weeks, held several meetings with workers, raised \$3,555.00, and occupied four pulpits in presentation of the work, also conducted gospel meetings in the Alpha Opera House for "men only."

Monday March 4th started for Victoria, B. C., and that evening began a series of gospel meetings for young men, from the 4th to 7th; during the days canvassed the city for funds.

Friday, March 8th, went to Vancouver, B. C., addressed a mass meeting of men on the "needs of a building," and raised \$5,600.00 that evening toward a building.

Saturday, March 9th, started for New Westminster in company with Mr. Chas. A. Davis of San Francisco, to install him as General Secretary in that place. A meeting was held that evening with the members and \$600.00 was raised toward the current expenses. Sunday at 4 P. M. conducted a gospel meeting for men in Herring's Opera House, and at 8:30 o'clock in the evening, after church service, a union meeting was held in the Opera House in the interest of the Association. On Monday night a reception was given Mr. Davis in the same place, at which time \$500.00 more was raised for the work. Tuesday, Wednesday and Thursday were occupied in drafting a constitution, selecting men for a new board, consulting with workers and finishing the canvass for money. Friday, March 15th, returned to Vancouver and addressed committee men that evening. Remained there over Sunday, holding a gospel meeting as usual in the afternoon.

Monday started back to Victoria, and addressed a meeting in the Victoria theater on Association work and raised \$1,000.00 toward securing a lot. Tuesday night, held a meeting with committees and members and raised \$500.00 toward the expenses of the work in Victoria. Wednesday held a meeting with the ladies and organized an auxiliary; the balance of the week was spent in helping the Secretary in his work. Saturday, left for Port Townsend, preached morning and evening in the Methodist church on Sunday, the 24th, and held a gospel meeting for men only in the theater at 4 P. M. Tuesday, March 26th, went to Seattle, arriving at 11 A. M.; held a meeting with the building committee at 2 P. M., and at 5 P. M. took the steamer for Tacoma.

Our work in the Northwest is growing very fast. Calls are coming into the Executive Committee faster than we can attend them. Young men are flocking to us by the hundreds, and our reading-rooms are overtaxed. Young men are looking to us for help in finding employment, boarding-places, etc., and very many are being led to take Christ as their guide and Saviour.

NOEL H. JACKS.

A CHURCH AMONG THE CANE FIELDS.

The Island of Maui is distinguished for having the largest extinct crater on our globe, and the largest sugar mill in the world. Haleakala has no rival, nor has the Spreckelsville mill they say, turning out annually from twelve to fourteen thousand tons of sugar. But Maui is more than an extinct crater, or a sugar plantation, for it is a beautiful island, with picturesque mountains that match the sea in their varied tints of blue, and with broad stretches of fertile land that girdle the mountain's base, as the sea in its turn girdles the plain. Almost from the line where the blue billows of the ocean break upon the shore, the green billows of waving cane begin, and roll back, back, swelling and rising till they dash against the very base of old Haleakala. Here and there, some three or four miles apart, rise the tall chimneys of the different sugar mills, and around these are the camps, as they are appropriately called, clusters of little white houses, all alike, built for the labor-

ers, looking wonderfully like gleaming white tents in the distant landscape.

It was not my purpose, however, to describe the island or the sugar mills, but to tell you about the new church at Paia. Not one of the regulation country edifices, box-shaped, with the door just in the middle of the front, not at all; but modern and attractive in style both inside and out. It stands in about the center of what is known as the Makawao district, on a good elevation, so its spire can be seen from afar. At the right of the entrance, which is in the base of the tower, are three pleasant rooms for the Sabbath-school work, opening together, and into the audience room by sliding doors. The floors are covered with white matting, and each room furnished with table and comfortable chairs. The audience-room seats about two hundred, and is arranged after the most approved plan, floor sloping a little toward the pulpit platform, and slightly curved pews. The floor is tastefully carpeted, and pews and pulpit chairs upholstered to correspond. In short, it is a little gem of a church, and as you glance around you on a Sabbath morning you could easily believe that stone pavements and brick walls were on the other side of the stained glass windows, instead of the intelligent, well-dressed congregation, to hint that this is a country church.

At the dedication, March 10th, the church was "adorned as a bride;" there were white lilies and roses and ferns in profusion. The pastor was assisted by the Rev. Mr. Oleson and Rev. S. E. Bishop of Honolulu, and the exercises were varied and interesting. The anthems were excellent, led by the sweet, well trained voice of the pastor's wife, and the congregation which filled the house looked smiling and happy. It was a glad day. The church organization is of many years' standing, but a new and more commodious has been long desired, and its completion was like the fulfillment of a cherished dream. There is no other Protestant church on the Island, except the native churches; therefore this is as it should be, undenominational, representing most of the creeds in its membership. Mr. T. L. Gulick and wife labored for a number of years under the American Board in Spain, till health demanded a change, and the Maui church is much to be congratulated in securing their service. The new organ cannot be described very minutely—tho' they say it is a pipe-organ—for it is still in somebody's store somewhere. But the Ladies' Aid Society has undertaken with great vigor to raise the needed funds for that, so it may safely be considered an established fact. And is there no church debt, no mortgage? No; only a debt of thanks owed by all to one of its members, who, after giving the lion's share of the first subscription, quietly makes up the deficit, after others have done what they could, only seeking diligently not to have his generosity known.

I just happened upon this beautiful dedication service in my rambles about the islands, and though it might be of interest to God's people elsewhere to know there is something beside cane growing on Maui. May God himself abide with the little church, that its light may "break forth as the morning."

COUNCIL AT SAN JUAN.

Pursuant to letters missive sent out by the First Congregational church of San Juan, an Ecclesiastical Council convened in that church, April 16, 1889, for the purpose of looking over the San Juan church records, examining Rev. William Rogers, and, if satisfactory, to assist in the ordination of the candidate as an evangelist.

The Council was called to order at 3 P. M., when Rev. Professor Benton was elected Moderator and Rev. C. Rowland Hill, Scribe. After appropriate introductory exercises, conducted by the Moderator, the church records were read by Dr. Cargill, Clerk of the church. Brother Rogers was then examined at length. He gave an account of his conversion to God, call to the ministry, religious beliefs, work of the church and office of the pastor, etc. The Council unanimously voted that the examination was satisfactory, and that they proceed to the ordination services in the evening. A Committee was chosen to arrange a programme for the evening exercises.

The following was the programme: Scripture-reading, Rev. L. D. Rathbone; prayer, Rev. C. Rowland Hill; sermon, Rev. M. Willett; ordaining prayer, Rev. B. Palmer; address to the minister, Rev. W. H. Cross; right hand of fellowship, Rev. C. W. Hill; address to the congregation, Rev. Prof. Benton; benediction, Rev. Wm. Rogers.

The programme was carried out, the addresses and the sermon were ably given; and it is to be hoped great good done through this service.

The church was very tastefully decorated for the occasion with ferns and beautiful flowers.

C. ROWLAND HILL, Scribe.

Mrs. Mary Lowe Dickinson is employed in the University of Denver, Colorado, at a salary of \$3,300. The authorities do not feel that she should have less money because she is a woman. The ladies of Colorado are raising an endowment of \$40,000 for a woman's chair, to be always filled by some woman. As the laws of Colorado are singularly just to woman's right to property, they think it only right that they should take up its responsibilities also.

Home Missionary.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

WOMAN'S STATE HOME MISSIONARY SOCIETY.

President, Mrs. M. L. Merritt, 686 Thirty-fourth St., Oakland.
Treasurer, Mrs. J. M. Haven, 1329 Harrison street, Oakland.
Secretary, Miss Grace E. Barnard, 677 Twenty-first street, Oakland.
New societies being formed, please report themselves at once to the Secretary of the W. S. H. M.

SOUTHERN CALIFORNIA WOMAN'S HOME MISSIONARY SOCIETY.

ORGANIZED MAY, 1888.
President, Mrs. E. Cash, 927 Temple St., Los Angeles.
Secretary, Mrs. H. K. W. Bent, Box 425, Pasadena.
Treasurer, Mrs. A. L. Bangs, 78 North Griffin avenue, East Los Angeles.

NOTES FROM THE FIELD.

The Seventh Avenue Church in East Oakland has made its last report as a Home Missionary Church, and at the end of its second year assumes self-support.

Pastor C. F. Clapp writes: "From today (April 1st) our church starts on self-support. The Lord has been with us and blessed us. As a result of these two years of work, there is the organized church of seventy-five members, Sunday-school, prayer-meeting and all the adjuncts of a working church. I see no reason why it may not grow, and in ten years become a tower of strength in this city for God and the right. I believe the church was organized none too soon. Indeed, years ago it would have thriven even better than now. But it is established now, and the dear Lord only knows what it may accomplish in the years to come. The Home Missionary money expended in establishing this church was well applied, and it will, I trust, be amply repaid in kind, as well as in sympathy and prayer. Whatever I could do to inspire a spirit of benevolence and helpfulness in the church, I have done, and I hope it may ever be characterized by such a spirit. *** With grateful hearts for the past and earnest prayers for the future of the A. H. M. Society, we wish you a hearty God-speed."

From the church in Adin, high up in the mountains, we have accounts of advance as well as of obstacles, hindrances and great difficulties to overcome. "We cannot say," writes the missionary, "that a great advance has been made, yet we are happy to report that foundation work is being done, planting and sowing, believing that harvest will come. The track has not been smooth all the time—some rough roads to travel, mighty difficulties to overcome; but, bless the Lord, God hath gotten to himself the victory. Our church house is completed; we have a good Sunday-school of eighty enrolled, a good choir, and our congregations are doubled in size and interest. It has been very hard to raise money to pay our bills. I have been pressed on every side; when driven to the wall I appealed to the Trustees and asked them to come forward and lift. They did; as also the Ladies' Aid Society. I was asked to do without local support so they could pay the church debt. I said, 'Go for the church debt.' We are getting ready for our District Association, which is to be held here June 6th-9th, at which time we expect to dedicate our new church building to the worship of God. Every alternate Sunday we preach at Adin, with Bieber, Lookout and Washington school-house as our stations. We believe that the history of Big Valley will show a better moral status than that of the past and present. Nothing but a staying with the work through thick and thin, with an earnest determination to be master of the situation, will ever bring light out of darkness and order out of chaos. The A. H. M. Society has enabled us to preach the Gospel to this people, staying with them, and they are beginning to realize that the Congregational church has come to stay, and that it is fixed on a solid basis."

From another mountain-field we have notes of cheer and encouragement. Brother Philbrook of Etta, Sierra Valley, writes in his report: "I am happy to inform you that we have been having a spiritual thaw. Hearts have been melted and the ice is breaking up. The M. E. minister and I held a three-weeks meeting in February, and the blessed Master poured out His spirit. There have been about thirty conversions. Sixteen united with us March 10th, and we look for five or six more soon."

Last week the good sisters persuaded the pastor's wife to take the children and go visiting for a week. On our return we found the house cleaned, and in perfect order; the parson's study renovated and decorated with new curtains, carpets and bric-a-brac. In the mean time about a dozen men and brethren cut and hauled about twenty cords of wood. For all of which we are made to rejoice and praise the Lord. We trust and labor that this is only the beginning of a great reformation in this valley of Baca, heretofore so spiritually dry."

MARRIED.

BRIER-BLAKES.—At The Oaks, Sunol Glen, Cal., March 27, 1889, William W. Brier, Jr., to Helen M. Blake.

JOHNSTON-HUTCHINGS.—In the church at Rio Vista, April 16th, by Rev. W. A. Tenney, Henry A. Johnston of San Diego to Mattie R. Hutchings of Rio Vista.

BORN.

AGER.—In Alameda, April 20th, to the wife of James E. Ager, a son.

Kuung Hsu, the Chinese Emperor, had 260 pairs of shoes as a part of his wedding outfit.

Religious Intelligence.

PACIFIC COAST.

The last Monday Club was well attended, twenty members being present. Among the visitors were Rev. Dr. W. M. Kincaid, the able and successful pastor of the first Baptist church in this city, Rev. John Thompson, Superintendent of the Bible Society, and Rev. Dr. J. W. Cooper, pastor of the First church, New Britain, Conn. Rev. A. L. Rankin will present the subject next week.

Probably no day in the year shows a larger attendance in the churches than Easter Sabbath. This was the general report for last Sabbath. The flowers, music and theme draw people to the sanctuary of God not wont to be there. Chaplain Rowell alone at the Club reported the non-observance of this "heavenly festival" at the Seaman's Bethel. He said that one of their ladies, visiting a sailors' boarding-house, found them all drunk from the landlord down, and they said they got drunk to celebrate Easter.

Nearly all our ministers preached appropriate sermons in the morning, and at night the Sunday-school or Society of Christian Endeavor had Easter services of song.

Rev. W. H. Scudder, preached from I Cor. xv: 7, Rev. Dr. Pond on "The Opening Gates and Coming King," Rev. George B. Allen on "Why Seek Ye the Living Among the Dead."

Olivet church in this city had a delightful Easter song service by the Sunday-school. The house was full; the same at Bethany, also in the Lorin church, at Plymouth-avenue, and in the Union church San Lorenzo; theme, "Chimes of the Resurrection."

In the First church in this city, as is usual with them, there was a service Good Friday evening, with preaching by Pastor Barrows. On Easter Sunday the large church was crowded full, both morning and evening. The floral decorations we have never seen surpassed in a church. The music was excellent. Dr. Barrows preached an able Easter sermon in the morning from I Cor. xv: 20, "Christ the First Fruits." There was a special collection for the Branch work on Devisadero street. Cards were circulated, and all were asked to contribute a cent a day for a year. In the evening there was an Easter Praise and Temple service with an address by Dr. Barrows and the Temple Ritual.

Plymouth church, this city, wiped out its church debt; the amount announced last Sabbath as raised was \$5,400, which put an end to the \$10,000 debt and all floating incumbrance.

Easter Sunday was a marked day at the Third church of this city. The decorations, arranged under the direction of Mrs. Nolte, consisted wholly of ferns and calla lilies, and were chaste, appropriate and beautiful. In the morning the service was largely choral. Pastor Cruzan's address was upon "Some Unexplainable Facts, if Easter is a Delusion." In the evening the Sunday-school gave a very interesting Easter praise service. Rev. W. D. Westervelt, formerly of Denver, en route to the Hawaiian Islands, to engage in mission work, delivered a bright address to the children. The attendance, both morning and evening, was very large, testing the capacity of the church to the utmost.

Easter Sunday was an interesting day at Green-street. In the morning the pastor preached from I Cor. xv: 23 to an unusually large audience. At 6:30 p.m. the Christian Endeavor Society held a praise-service, a special programme being prepared, printed and rendered under the direction of the worthy deacon, G. W. Pease. The day closed with a grand Easter concert by the Sunday-school. The house was full, the services appreciated, and the decorations fine.

Our good brother, Rev. Aaron Williams, for the first time in his life, has been laid up for three consecutive Sabbaths. He has been very sick with pneumonia, but is now out and was at the Club.

Rev. Dr. Holbrook and wife have accepted an urgent invitation to participate in the celebration of the semi-centennial anniversary of the founding of the Congregational Church in Dubuque, Iowa, of which he was the first and for many years pastor. They will leave in a few days, to be absent several weeks, extending their trip to Minneapolis, where a daughter resides. We shall hope to hear from him in his absence.

On Sunday mornings during Easter-tide Rev. George B. Allen will preach in Union church, at San Lorenzo, a series of sermons on the "Reappearings of Christ to His Disciples between His Resurrection and His Ascension."

I remit this day to Rev. A. H. Clapp, Treasurer, \$627.80—the contributions of Edward Coleman, \$500, Congregational Church Grass Valley \$127.80 to California Home Missionary Society.

J. S. HUTCHINSON,
Treas. C. H. M. S.

In the Benicia church on Easter Sunday the decorations were elaborate and beautiful. The pastor preached a discourse appropriate to the occasion, choosing for his Scripture-reading the parallel passages from the "Harmony" concerning the resurrection and the appearances on the first day. In the evening there was an Easter Sunday-school concert service, beautiful in its plan and excellent in its execution. The church was crowded, and the religious impression was deep and tender. A new and very beautiful pulpit Bible was presented for use in the church, through the agency

of a young lady member of the church and Sabbath-school.

Rev. Dr. Harwood of Santa Ana has been assisting in a series of very interesting meetings at Buena Park. The church was greatly edified, and there were some interesting cases of inquirers.

Easter Sunday was observed in San Mateo. The church was elaborately decorated with choice white flowers, and the pulpit was hidden beneath lilies and white roses. The pastor, Rev. C. Rowland Hill, preached from the text, "He is not here, but is risen" (Luke xxiv: 6) in the morning, and in the evening from John xx: 19: "Christ's Appearance to His Disciples after His Resurrection."

RIO VISTA.—The population of Rio Vista and environs has not increased in five years, but there has been a steady and rapid growth to the church. A year and a half ago the membership was less than 60; now it is 104. The Sabbath congregations are about 150. The regular prayer-meeting Wednesday evening, the 17th, filled the entire body of the church; there were many new faces of recent converts. Pastor Dexter is an unusually successful winner of souls.

W. A. T.

The church of Green Valley received into membership eight persons at the last communion service—two by letter and six on profession. The contents of the missionary barrels for the last six months amounted to \$25, half of which will be sent to the W. B. F. M. and half to the A. H. M. S. The pastoral services of the Rev. R. Taylor, which have extended over a period of six years, were brought to a close last Sabbath, both church and pastor deeming that a change of ministry would be beneficial. These years have glided swiftly and smoothly away, and will afford many a pleasing reminiscence in the years to come. May God's blessing rest upon the church and people!

R. T.

Easter morning at Turlock dawned bright and beautiful, with a refreshing breeze. By the hour for Sunday-school a large congregation had assembled in the Congregational church, which was decorated with beautiful flowers, gathered by the Sunday-school children for the occasion. The usual exercises of the Sunday-school were gone through, when, after an intermission of a few minutes, a children's service, which had been announced for Easter Sunday, was commenced. The services consisted of singing by the congregation, in which the little folks were the main participants. Then followed a prayer and short talk on "The Relation of Children to the Church or Kingdom of Heaven." Then followed baptism. Twelve were baptized, ten children and two adults. The latter were received into the church on confession of faith. At the close of service the children were invited to the pulpit rostrum, where two large nests of Easter eggs, which had been prepared in bright colors and tastefully decorated by the young ladies of the Sunday-school and church, were distributed to each child. (We noticed several of the older children among those who carried away Easter eggs.) The people retired to their homes, feeling that we had enjoyed a very profitable service. As a church, we are so well pleased with the result of this, our first children's service in our new church, that we shall try and have a Sunday-school or missionary concert meeting once each month for the children and young folk of our church and congregation. Our Sunday-school, which is a union school, is in a very prosperous condition. The attendance steadily increases, as does the interest also. We have many reasons for thankfulness to our Heavenly Father for thus blessing us, and yet we pray for more and larger blessing to "the cause" in Turlock. Last night Rev. Dr. Hamilton, who is to conduct a series of special services in the M. E. church, preached in the Congregational church by invitation of the pastor. The congregation was quite large, and were attentive listeners to an able and practical discourse. We hope these meetings may be well attended, and that much good may result therefrom.

L. N. B.

CONGREGATIONAL UNION TREASURY

The following contributions have been received for the American Congregational Union since the meeting of the General Association in October:

October 10th, Hydesville Cong'l Ch. \$ 5 00
19th, Hayward, " 5 00
November 19th, Cloverdale, " 15 00
December 9th, Rio Vista, " 6 15
" 21st, Woodland, " 8 35
" 24th, Bethany, S. F., " 30 00
" 31st, Crockett, " 2 00
January 21st, Plymouth-Ave., Oakl'd. 37 35
" 22d, Bethany, San Joaquin Co. 10 00
" 28d, Antioch, " 10 00
February 4th, San Francisco First, 107 00
" 4th, Sacramento, " 36 20
" 26th, Santa Cruz, " 17 20
" 26th, Saratoga, " 6 25
March 8th, San Francisco Third, 81 25
April 3d, Alameda, " 52 15
" 3d, San Francisco First, 15 00
" 18th, Mrs. Annie B. Miller, through Rev. J. K. McLean, D.D. 300 00
Total.....\$747 00

In addition to the above, the Pacheco church paid its indebtedness, November 26th—\$400. Many churches aided by the Union still fail to fulfill their pledge of an annual contribution. All such churches are urged not to leave their collection until the close of the year.

WALTER FREAR, Sec'y for Cal.
614 Thirteenth St., Oakland.

The Illinois Central Railway Company has given notice that it will no longer ship liquors into the interior of Iowa from Dubuque, and that the goods will not be carried in disguise.

SANTA CLARA ASSOCIATION.

The seventh semi-annual session of the Santa Clara District Association of Congregational churches met with the San Juan church on Tuesday evening, April 16th. The opening sermon was preached by the retiring Moderator, Rev. M. Willett, his subject being the "Mystery of Sin," as set forth in II Thess. ii: 7, and Colossians ii: 2.

The following churches responded to roll call: San Mateo, Rev. C. R. Hill; Redwood, Rev. L. D. Rathbone; Pescadero, Rev. D. F. Taylor and wife; San Jose, Rev. C. W. Hill, F. W. Reid, Mrs. J. H. Nirkirk, and Mrs. C. W. Barker; Saratoga, Rev. W. H. Cross; Santa Cruz, Rev. M. Willett; Soquel, Rev. A. B. Palmer and wife and Deacon J. S. Matton; San Juan, Rev. Wm. Rogers and Miss M. Pierpont. Rev. D. F. Taylor of Pescadero was elected Moderator for the ensuing year.

Wednesday morning a very profitable devotional meeting was led by the Moderator. Rev. W. H. Cross, Rev. M. Willett and F. W. Reid were elected a committee on credentials. Very encouraging reports were received from all the churches represented. The substance of these reports have already appeared in THE PACIFIC. "The History of the San Juan Church," written by Mrs. S. Car-gill, and read by Dr. Car-gill, proved very interesting. Rev. W. H. Cross offered prayer in behalf of the continued prosperity of this church.

Rev. L. D. Rathbone and Rev. C. R. Hill, by letter, and Rev. Wm. Rogers, by ordination, were received into the Association. Rev. P. R. Adams and Rev. Wm. Winsor were received on condition that they hand their letters to the Scribe and sign the constitution. On motion, the printed programme was adopted and made the order of exercises. The programme was carried out as follows: Discussion, "Revivals and Revivalists," led by Rev. C. W. Hill, and further discussed by Rev. M. Willett and Rev. P. R. Adams; essay, "The Preaching that Tends to Save Souls," Rev. D. F. Taylor; essay, "Pastoral Visiting," Rev. A. B. Palmer. The afternoon session opened with singing, and prayer by Rev. C. W. Hill. "Review of the Life of Rev. C. L. Goodell, D.D." by Rev. L. D. Rathbone, and an essay upon "How to Make the Prayer-Meeting the Meeting of the Week," were listened to with much interest. The Communion Sermon was preached by Rev. C. Roland Hill, of San Mateo, from the text, "This do in remembrance of me," and was followed by the sacrament, administered by Rev. C. R. Hill, Revs. Rathbone and Haven acting as distributors. In the business meeting following, a committee consisting of Revs. C. W. Hill, W. H. Cross and Wm. Rogers, was appointed to ascertain the status of the Gilroy church, in order that proper action might be taken in regard to its continuance. Rev. L. D. Rathbone was appointed Scribe, and Francis W. Reid Treasurer, of the Association for the coming year. On motion it was decided to hold the fall session at San Mateo, and the pastor was directed to have a history of that church prepared for the occasion.

A vote of thanks was given to the church, friends, and especially the Y. P. S. C. E. for their kindness in entertaining. The evening meeting, which concluded the session, was especially enjoyable, the following interesting programme being successfully carried out: Anthem, by the choir; reading Scriptures, Rev. P. R. Adams; prayer, Rev. Wm. Winsor; anthem by the choir; address, "How the Y. P. S. C. E. can Help the Church," Rev. W. H. Cross; address, "The Mission of the Sunday-School," Rev. D. F. Taylor; song, "Come this Way, my Father," James G. Clark; address, "Sabbath Desecration," Rev. M. Willett.

The exercises of the entire session were unusually interesting and profitable, and the attendance was good. The future of the San Juan Church seems very bright, indeed. The pastor is ably supported in his work by an enthusiastic Society of Christian Endeavor, with a present membership of thirty-eight. The Society takes charge of the music, with very successful results, if one can judge from the music given during the session.

F. W. REID, Scribe pro tem.

UPPER BAY CONFERENCE.

This body comprises this Congregational churches of Contra Costa and Solano counties, and meets once in six months. The spring meeting has just been held with the church at Clayton, April 16th and 17th. The attendance was good so far as the home church and community were concerned; but of the fifteen remaining churches which belong to the Conference only five were represented. The value of these sessions can hardly be understood; the stimulus that is given to all our church work, the wider outlook gained, the help received from co-operation, the quickening of faith as we hear of blessings bestowed on fields beyond our view. If all these facts were apprehended every church which is truly alive would make a great effort to be represented at these Conference.

The pastors of the churches at Suisun, Vacaville, Benicia, Martinez and Antioch were present, with delegates from Suisun, Martinez and Antioch. The Conference organized Tuesday afternoon by the choice of Rev. Henry W. Jones as Moderator, and Rev. T. M. Oviatt as Scribe. The sermon was preached by Brother Oviatt, Tuesday evening, from Matthew xvi: 18. The reports from the churches represented showed much encouragement in some, and a trying indifference and lukewarmness in others. Rio Vista reported by letter a remarkable

work of grace, as a result of which thirty-one united with the church on confession at one time and others later. Suisun has also enjoyed a revival, and Antioch and Clayton reported increased interest and membership. Martinez, after a vacant pastorate for some months, is united and hopeful under the lead of Rev. C. N. Flanders.

The case of the feeble and pastorless churches was much discussed, and a committee of three on home evangelization was appointed for six months—viz., Rev. A. F. Hitchcock of Suisun, Rev. T. M. Oviatt of Antioch and Rev. Edson D. Hale of Clayton. Each member of the Committee is asked to examine into the condition of the parishes in the vicinity of his own, to try to aid them in renewed activity, to correspond with our missionary secretaries in regard to these fields, and to report all intelligence gained and work done to the next session of Conference. The churches of Suisun, Antioch and Clayton were asked to co-operate with their pastors in this work. Another practical step taken was the resolve not formally but none the less effectively made on the part of the persons present to give their patronage to those merchants who honor the Lord's day by closing their stores thereon. Would that all Christian people in the State took the same step, and our Sabbath would not be so generally prostituted to money-getting and convenience as it is now.

Rev. Henry W. Jones of Vacaville was chosen as delegate to the National Council at Worcester, Mass. The next session of the Conference will be held with the church at Suisun; Rev. C. N. Flanders is appointed preacher, Rev. Edson D. Hale, alternate.

The most interesting session of the Conference, by common consent, was the last, which was appropriated to reports from the Young People's Societies, and to the communion of the Lord's Supper. Brother Flanders gave an interesting address on the "Christian Endeavor Idea," and cheering reports were given from the societies at Clayton, Benicia and Antioch. Brothers Willey and Oviatt presided at the communion table, and the concluding hour was so tender and uplifting that the hearts of all said, "It is good for us to be here."

E. D. H.

FROM PORTLAND, OR.

[Notes on the meeting of the Willamette Association, at Forest Grove, April 15th (copy of the report is at hand too late for this issue).]

The attendance at all meetings was unusually good, and a deep interest was manifested throughout. The devotional exercises formed a very important and helpful feature at each session, and the Holy Spirit was certainly present.

Rev. J. W. Harris was stricken with paralysis about ten days ago and rendered speechless. He can only indicate his wants by signs or with a pencil. His message to the Association brought by Mrs. S. C. Hatch was, "We are more than conquerors through him who hath loved us and gave himself to die for us." There was less delay in transacting business than usual. All present seemed ready, and the time was well occupied throughout all sessions. The subjects discussed were timely in every way, and those having the preparation of the leading papers did their work well.

The absence of Dr. Atkinson was particularly noticeable. He has always been a prominent figure in all such gatherings hitherto, and by his counsels and words of deep Christian wisdom has largely given shape to all deliberations. His departure and the knowledge of Mr. Harris' illness, which is probably his last, cast a halo of sadness over all in attendance, and largely helped to make the meeting more deeply devotional than usual. The prayer at all times was for a greater indwelling of the Holy Spirit in all hearts, and a greater awakening to the possibilities of Christian duty and service roundabout us by reason of the rapid growth of opportunities for advancing the cause of Christ.

The church at Corvallis was dedicated on last Sabbath, free of debt, save the \$700, loaned by the A. C. U., and \$500 of that was raised in the evening, by private subscription. There were 417 persons present at the dedicatory service, and fifty more could have been accommodated.

Judge Williams gives his lecture on the "Divinity of Christ" at the Tabernacle this afternoon.

A profoundly interesting and helpful Easter sermon was given by our pastor from I Cor. xv: 13. The service was especially prepared for the occasion, and the audience-room was filled to its utmost capacity. An Easter concert by the Sunday-school will take the place of the regular service to-night.

April 21, 1889. GEORGE H. HIMES.

BAY CONFERENCE.

The Bay Conference will meet with Plymouth Church, in this city, next Tuesday, at 2 o'clock P. M., continuing through the evening. The exercises will have special reference to that anniversary day, with subjects as follows: "Congregationalism as Connected with the Founding of the Republic"; "A Century of Congregationalism"; "Congregationalism in San Francisco—(a) City Evangelization; (b) The Congregational Club"; "Congregationalism and the Children." Rev. Dr. A. E. Dunning of Boston, is expected to be present. Churches, take notice! Appoint delegates and come in a body; Plymouth will entertain.

CHINESE MISSION TREASURY.

The undersigned, Treasurer of the California Chinese Mission, acknowledges the receipt of the following amounts, to credit of the present fiscal year, from October 1, 1888, to April 16, 1889:

I. From Local Missions:
Los Angeles—Chinese monthly offerings, \$33.25; anniversary offerings and annual memberships (details hereafter), \$77.50.....\$110 75
Marysville—Chinese monthlies, \$44.80;
Christmas gifts, \$7.....51 80
Oakland—Chinese monthlies (one month), \$10; offerings at dedication, \$18.25.....28 25
Oroville—Chinese monthlies, \$27.20; annual memberships (1887), \$2;
Wong Tong, \$3.....32 20
Petaluma Chinese monthlies.....22 65
Riverside—Chinese monthlies, \$18.75; Mrs. J. C. Kyle, \$4.75; Y. W. C. T. U., to constitute Miss Houlding an annual member, \$3; Chinese annual memberships, \$4; American annual memberships, \$4.....33 50
Sacramento Chinese monthlies.....48 70
San Buenaventura—Chinese monthlies, \$31.40; anniversary collection, \$6.25; Rev. E. W. Bartlett, \$1; Mrs. Ida White, \$2.....40 65
San Diego—Chinese monthlies, \$33.10; Chinese special collection for organ, etc., \$34.30; anniversary collection, \$10; Chinese annual memberships, \$4; American annual memberships, \$10.....91 40
San Francisco—Chinese monthlies, \$26.85; Chinese annual memberships, \$4; Woo Young, \$5; anniversary collection, \$21; American annual memberships, \$8; friends, \$9.90; E. M. S., \$1.75.....74 50
Santa Cruz Chinese monthlies.....48 20
Stockton Chinese monthlies.....18 55
Tucson (A. T.) Chinese monthlies.....34 90
Total.....\$641 05

II. From Churches:

Alameda First Congregational Church \$36 70
Altura Congregational Church—Rev. and Mrs. G. Griffiths.....4 00
Clayton Church, of which from Rev. D. Hale \$2.....8 10
Los Angeles First.....69 80
Oakland First—Mrs. E. P. Sanford, \$12; Miss Mattie L. Sanford, \$10.....22 00
San Francisco First, of which from a friend in part to constitute Rev. Dr. C. D. Barrows a life member, \$30; Hon. Ira P. Rankin, \$10; Rev. C. M. Blake, \$5; Rev. W. N. Meserve, \$5; Miss E. D. Gill, \$2; Mrs. Spencer, \$1; G. R. Chambers, \$5.....86 55
San Francisco Bethany—W. C. P., to complete lifemembership of Rev. Dr. Barrows, \$5; Mrs. H. W. Lamont, in part to constitute Miss Ross Lamont a life member, \$3; Mrs. B. B. Hall, \$1; Central Mission monthly offerings, \$20; Barnes Mission monthly offerings, \$9.05; West Mission monthly offerings, \$26.45; S. F. Branch Association of Christian Chinese, \$28.45.....97 95
Total.....\$375 10

III. From Eastern Friends:

Rafael, Mo., Miss E. M. Pond.....\$ 5 00
Marlboro, Mass., Miss H. J. Alexander 2 00
Stockbridge, Mass., Miss Alice Byington.....100 00
New Haven, Conn., Mrs. J. Everts Pond.....3 00
Binghamton, N. Y., Mrs. H. G. Noyes.....10 00
Bristol, Tenn., Miss M. C. Waterbury 15 00
Total.....\$135 00

Grand total.....\$1,151 15

E. PALACHE, Treas. C. C. M.

SABBATH MORNING.

The atmosphere, washed by recent rains, is clear and fresh, and all the air is laden with the scent of early bloom. A flock of swallows are flying in and out of the broadly-projecting eaves near my window, apparently discussing the propriety of pre-empting the premises, "plotting an additional," or something of like importance. The bells are ringing their glad, sweet call, but pardon if for once I prefer to find my morning lesson in the beautiful and wonderful book of nature.

I have always been glad the birds were allowed the free use of their wings on the Sabbath day. What a dull world this world would be if all nature was required to keep the Sabbath, as some people would have us keep it. Think of the birds hiding away in some silent corner, the brook ceasing its merry babble and the winds their playful tossing of the tree-tops. Think of the flowers with faces bowed to the earth, holding their fragrant breath lest it pollute the holy Sabbath air.

The wild strawberry blooms along my path call to mind the fact that only a few short months have passed since I gathered their delicious fruit for one who will never need it any more.

How many reminders of the past we find along life's way! Beside this stream we sat with merry friends in thoughtless, joyous youth; to-day we gather flowers from its brink with which to decorate the graves of our children. How time flies! We find silver threads in our hair, and our step is not as buoyant as then; yet we look not back with regret, but forward with hope. Aye, hope; what were life without hope?

As I climb the hill, the white monuments gleam out from the green foliage, marking the resting-places of our dead. How peacefully they lie! Dust to dust, ashes to ashes; but they are not here. It is but the worn-out garment, the dissolving earthly house, o'er which I grieve. The real life unfettered blooms and sings in realms of endless day.

The oaks are putting on their olive tints of green, and even these must shortly fade and fall; yet from each dying form new life shall rise. We laid our darling in the earth, and now above her head the violets bloom; and who shall say the life that breathes in the violet and gleams in the speaking eye of the dumb, ever faithful friend couching at my feet, is not to endure throughout the endless years? The little girl, grieving over her dead pet, uttered the thought that has troubled many an older head, in

saying, "If there is nothing but a lot of old saints in heaven, no pretty birds and animals, I do not care to go there."

The dew is still upon the grass and upon the flowers that bend in tender, watchful attitude above the quiet sleepers. The clouds lie motionless, and over landscape, the city, the purple hills and mountains, as far as the eye can reach, serenely rests the peace of God, his Sabbath peace. Is not this rest and peace and beauty a type of that rest "that remaineth" to his children?

We shall all know ere long what the future holds for us; shall solve the mystery of life and death. Yes, we are solving these mysteries every day and hour. Have we not enough in the present hour without reaching for that which is beyond? Let us be faithful in the work he has given us to do here, and in his own good time he will bid us come up higher.

COM.

Everybody is relieved at the news of the safety of the passengers of the steamer *Denmark*, which was sighted several days ago by steamers crossing the Atlantic as a floating wreck, with not a soul on board. Where are her hundreds of passengers? was the anxious question. It appears that her shaft broke April 4th, causing other great damage to the ship and killing the engineer. On the 5th the steamer *Missouri* was sighted. She took the *Denmark* in tow, but the next day they had to give up the sinking steamer and crowd all upon their one vessel, the captain being the last to leave. She arrived at Philadelphia last Monday.

Real estate transactions from January 1st to April 18th at Seattle aggregate over five million six hundred thousand dollars.

FANCY TABLES

Hall Tables, Fancy Tables, Center Tables, and 5 o'clock Tea Tables, are represented in our warerooms by over two hundred distinct patterns, which are selling at remarkably low prices.

CALIFORNIA FURNITURE CO.

Starr King Building,
117 to 123 Coary St., San Francisco.

ELY'S CATARRH CREAM BALM
CLEANSES THE NASAL PASSAGES, ALLAYS PAIN AND INFLAMMATION, HEALS THE SORES, RESTORES THE SENSES OF TASTE AND SMELL.

TRY THE CURE.
A particle is applied into each nostril, and is agreeable. Price 50c at druggists; by mail, registered, 60c. ELY BROTHERS, 56 Warren Street, New York.

DR. H. AUSTIN DENTIST,

Removed from Washington Street to 620 GOUGH ST., SAN FRANCISCO. (Cor. of McAllister.)

WANTED.

A young man 16 to 18 years of age, who desires to secure an education, can learn of a pleasant home in the country and an opportunity for study in return for little work in working a type-writer. Address, with reference, OLEBYMAN, Pacific O.M.S.

MAY STYLES. BUTTERICK'S

CELEBRATED PATTERNS
For Ladies, Misses, Boys and Little Children's garments. Catalogue mailed free. Large Catalogue of Art Needlework and Stamping Pattern designs—50 cents. Address H. A. DENING, 124 Post Street, San Francisco Cal.

Religious Intelligence.

PACIFIC COAST.

The last Monday Club was well attended, twenty members being present. Among the visitors were Rev. Dr. W. M. Kincaid, the able and successful pastor of the first Baptist church in this city, Rev. John Thompson, Superintendent of the Bible Society, and Rev. Dr. J. W. Cooper, pastor of the First church, New Britain, Conn. Rev. A. L. Rankin will present the subject next week.

Probably no day in the year shows a larger attendance in the churches than Easter Sabbath. This was the general report for last Sabbath. The flowers, music and theme draw people to the sanctuary of God not want to be there. Chaplain Rowell alone at the Club reported the non-observance of this "heathen festival" at the Seaman's Bethel. He said that one of their ladies, visiting a sailors' boarding-house, found them all drunk from the landlord down, and they said they got drunk to celebrate Easter.

Nearly all our ministers preached appropriate sermons in the morning, and at night the Sunday-school or Society of Christian Endeavor had Easter services of song.

Rev. W. H. Scudder, preached from I Cor. xv: 7, Rev. Dr. Pond on "The Opening Gates and Coming King," Rev. George B. Allen on "Why Seek Ye the Living Among the Dead."

Olivet church in this city had a delightful Easter song service by the Sunday-school. The house was full; the same at Bethany, also in the Lorin church, at Plymouth-avenue, and in the Union church San Lorenzo; theme, "Chimes of the Resurrection."

In the First church in this city, as is usual with them, there was a service Good Friday evening, with preaching by Pastor Barrows. On Easter Sunday the large church was crowded full, both morning and evening. The floral decorations we have never seen surpassed in a church. The music was excellent. Dr. Barrows preached an able Easter sermon in the morning from I Cor. xv: 20, "Christ the First Fruits." There was a special collection for the Branch work on Devisadero street. Cards were circulated, and all were asked to contribute a cent a day for a year. In the evening there was an Easter Praise and Temple service with an address by Dr. Barrows and the Temple choir.

Plymouth church, this city, wiped out its church debt; the amount announced last Sabbath as raised was \$5,400, which put an end to the \$10,000 debt and all floating incumbrance.

Easter Sunday was a marked day at the Third church of this city. The decorations, arranged under the direction of Mrs. Nolte, consisted wholly of ferns and calla lilies, and were chaste, appropriate and beautiful. In the morning the service was largely choral. Pastor Cruzan's address was upon "Some Unexplainable Facts, if Easter is a Delusion." In the evening the Sunday-school gave a very interesting Easter praise service. Rev. W. D. Westervelt, formerly of Denver, en route to the Hawaiian Islands, to engage in mission work, delivered a bright address to the children. The attendance, both morning and evening, was very large, testing the capacity of the church to the utmost.

Easter Sunday was an interesting day at Green-street. In the morning the pastor preached from I Cor. xv: 23 to an unusually large audience. At 6:30 p.m. the Christian Endeavor Society held a praise-service, a special programme being prepared, printed and rendered under the direction of the worthy deacon, G. W. Pease. The day closed with a grand Easter concert by the Sunday-school. The house was full, the services appreciated, and the decorations fine.

Our good brother, Rev. Aaron Williams, for the first time in his life, has been laid up for three consecutive Sabbaths. He has been very sick with pneumonia, but is now out and was at the Club.

Rev. Dr. Holbrook and wife have accepted an urgent invitation to participate in the celebration of the semi-centennial anniversary of the founding of the Congregational Church in Dubuque, Iowa, of which he was the first and for many years pastor. They will leave in a few days, to be absent several weeks, extending their trip to Minneapolis, where a daughter resides. We shall hope to hear from him in his absence.

On Sunday mornings during Easter-tide Rev. George B. Allen will preach in Union church, at San Lorenzo, a series of sermons on the "Reappearings of Christ to His Disciples Between His Resurrection and His Ascension."

I remit this day to Rev. A. H. Clapp, Treasurer, \$627.80—the contributions of Edward Coleman, \$500, Congregational Church Grass Valley \$127.80 to California Home Missionary Society.

J. S. HUTCHINSON,
Treas. C. H. M. S.

In the Benicia church on Easter Sunday the decorations were elaborate and beautiful. The pastor preached a discourse appropriate to the occasion, choosing for his Scripture-reading the parallel passages from the "Harmony" concerning the resurrection and the appearances on the first day. In the evening there was an Easter Sunday-school concert service, beautiful in its plan and excellent in its execution. The church was crowded, and the religious impression was deep and tender. A new and very beautiful pulpit Bible was presented for use in the church, through the agency

of a young lady member of the church and Sabbath-school.

Rev. Dr. Harwood of Santa Ana has been assisting in a series of very interesting meetings at Buena Park. The church was greatly edified, and there were some interesting cases of inquirers.

Easter Sunday was observed in San Mateo. The church was elaborately decorated with choice white flowers, and the pulpit was hidden beneath lilies and white roses. The pastor, Rev. C. Rowland Hill, preached from the text, "He is not here, but is risen" (Luke xxiv: 6) in the morning, and in the evening from John xx: 19: "Christ's Appearance to His Disciples after His Resurrection."

RIO VISTA.—The population of Rio Vista and environs has not increased in five years, but there has been a steady and rapid growth to the church. A year and a half ago the membership was less than 60; now it is 104. The Sabbath congregations are about 150. The regular prayer-meeting Wednesday evening, the 17th, filled the entire body of the church; there were many new faces of recent converts. Pastor Dexter is an unusually successful winner of souls.

W. A. T.
The church of Green Valley received into membership eight persons at the last communion service—two by letter and six on profession. The contents of the missionary barrels for the last six months amounted to \$25, half of which will be sent to the W. B. F. M. and half to the A. H. M. S. The pastoral services of the Rev. R. Taylor, which have extended over a period of six years, were brought to a close last Sabbath, both church and pastor deeming that a change of ministry would be beneficial. These years have glided swiftly and smoothly away, and will afford many a pleasing reminiscence in the years to come. May God's blessing rest upon the church and people!

R. T.
Easter morning at Turlock dawned bright and beautiful, with a refreshing breeze. By the hour for Sunday-school a large congregation had assembled in the Congregational church, which was decorated with beautiful flowers, gathered by the Sunday-school children for the occasion. The usual exercises of the Sunday-school were gone through, when, after an intermission of a few minutes, a children's service, which had been announced for Easter Sunday, was commenced. The services consisted of singing by the congregation, in which the little folks were the main participants. Then followed a prayer and short talk on "The Relation of Children to the Church or Kingdom of Heaven." Then followed baptism. Twelve were baptized, ten children and two adults. The latter were received into the church on confession of faith. At the close of service the children were invited to the pulpit rostrum, where two large nests of Easter eggs, which had been prepared in bright colors and tastefully decorated by the young ladies of the Sunday-school and church, were distributed to each child. (We noticed several of the older children among those who carried away Easter eggs.) The people retired to their homes, feeling that we had enjoyed a very profitable service. As a church, we are so well pleased with the result of this, our first children's service in our new church, that we shall try and have a Sunday-school or missionary concert meeting once each month for the children and young folk of our church and congregation. Our Sunday-school, which is a union school, is in a very prosperous condition. The attendance steadily increases, as does the interest also. We have many reasons for thankfulness to our Heavenly Father for thus blessing us, and yet we pray for more and larger blessing to "the cause" in Turlock. Last night Rev. Dr. Hamilton, who is to conduct a series of special services in the M. E. church, preached in the Congregational church by invitation of the pastor. The congregation was quite large, and were attentive listeners to an able and practical discourse. We hope these meetings will be well attended, and that much good may result therefrom.

L. N. B.
CONGREGATIONAL UNION TREASURY
The following contributions have been received for the American Congregational Union since the meeting of the General Association in October:

October 10th, Hydeville Cong'l Ch.	\$ 5 00
19th, Haywards.	5 00
November 19th, Cloverdale.	18 10
December 9th, Rio Vista.	6 15
21st, Woodland.	8 35
24th, Bethany, S. F.	30 00
31st, Crockett.	2 00
January 21st, Plymouth-Ave., Oakl'd.	37 35
22d, Bethany, San Joaquin Co.	10 00
22d, Antioch.	10 00
February 4th, San Francisco First.	107 00
4th, Sacramento.	36 20
26th, Santa Cruz.	17 20
26th, Saratoga.	6 25
March 8th, San Francisco Third.	81 25
April 3d, Alameda.	52 15
3d, San Francisco First.	15 00
18th, Mrs. Annie B. Miller, through Rev. J. K. McLean, D.D.	300 00
Total.	\$747 00

In addition to the above, the Pacheco church paid its indebtedness, November 26th—\$400. Many churches aided by the Union still fail to fulfill their pledge of an annual contribution. All such churches are urged not to leave their collection until the close of the year.

WALTER FREAR, Sec'y for Cal.
614 Thirteenth St., Oakland.

The Illinois Central Railway Company has given notice that it will no longer ship liquors into the interior of Iowa from Dubuque, and that the goods will not be carried in disguise.

SANTA CLARA ASSOCIATION.

The seventh semi-annual session of the Santa Clara District Association of Congregational churches met with the San Juan church on Tuesday evening, April 16th. The opening sermon was preached by the retiring Moderator, Rev. M. Willett, his subject being the "Mystery of Sin," as set forth in II Thess. ii: 7, and Colossians ii: 2.

The following churches responded to roll call: San Mateo, Rev. C. R. Hill; Redwood, Rev. L. D. Rathbone; Pescadero, Rev. D. F. Taylor and wife; San Jose, Rev. C. W. Hill, F. W. Reid, Mrs. J. H. Nirkirk, and Mrs. C. W. Barker; Saratoga, Rev. W. H. Cross; Santa Cruz, Rev. M. Willett; Soquel, Rev. A. B. Palmer and wife and Deacon J. S. Matson; San Juan, Rev. Wm. Rogers and Miss M. Pierpont. Rev. D. F. Taylor of Pescadero was elected Moderator for the ensuing year.

Wednesday morning a very profitable devotional meeting was led by the Moderator, Rev. W. H. Cross, Rev. M. Willett and F. W. Reid were elected a committee on credentials. Very encouraging reports were received from all the churches represented. The substance of these reports have already appeared in THE PACIFIC. "The History of the San Juan Church," written by Mrs. S. Car-gill, and read by Dr. Car-gill, proved very interesting. Rev. W. H. Cross offered prayer in behalf of the continued prosperity of this church.

Rev. L. D. Rathbone and Rev. C. R. Hill, by letter, and Rev. Wm. Rogers, by ordination, were received into the Association. Rev. P. R. Adams and Rev. Wm. Winsor were received on condition that they hand their letters to the Scribe and sign the constitution. On motion, the printed programme was adopted and made the order of exercises. The programme was carried out as follows:

Discussion, "Revivals and Revivalists," led by Rev. C. W. Hill, and further discussed by Rev. M. Willett and Rev. P. R. Adams; essay, "The Preaching that Tends to Save Souls," Rev. D. F. Taylor; essay, "Pastoral Visiting," Rev. A. B. Palmer. The afternoon session opened with singing, and prayer by Rev. C. W. Hill. "Review of the Life of Rev. C. L. Goodell, D.D." by Rev. L. D. Rathbone, and an essay upon "How to Make the Prayer-Meeting the Meeting of the Week," were listened to with much interest. The Communion Service was preached by Rev. C. Roland Hill, of San Mateo, from the text, "This do in remembrance of me," and was followed by the sacrament, administered by Rev. C. R. Hill, Revs. Rathbone and Haven acting as distributors. In the business meeting following, a committee consisting of Revs. C. W. Hill, W. H. Cross and Wm. Rogers, was appointed to ascertain the status of the Gilroy church, in order that proper action might be taken in regard to its continuance. Rev. L. D. Rathbone was appointed Scribe, and Francis W. Reid Treasurer, of the Association for the coming year. On motion it was decided to hold the fall session at San Mateo, and the pastor was directed to have a history of that church prepared for the occasion.

A vote of thanks was given to the church, friends, and especially the Y. P. S. C. E. for their kindness in entertaining. The evening meeting, which concluded the session, was especially enjoyable, the following interesting programme being successfully carried out: Anthem, by the choir; reading Scriptures, Rev. P. R. Adams; prayer, Rev. Wm. Winsor; anthem by the choir; address, "How the Y. P. S. C. E. can Help the Church," Rev. W. H. Cross; address, "The Mission of the Sunday-School," Rev. D. F. Taylor; song, "Come this Way, my Father," James G. Clark; address, "Sabbath Desecration," Rev. M. Willett.

The exercises of the entire session were unusually interesting and profitable, and the attendance was good. The future of the San Juan Church seems very bright, indeed. The pastor is ably supported in his work by an enthusiastic Society of Christian Endeavor, with a present membership of thirty-eight. The Society takes charge of the music, with very successful results, if one can judge from the music given during the session.

F. W. REID, Scribe pro tem.

UPPER BAY CONFERENCE.

This body comprises this Congregational churches of Contra Costa and Solano counties, and meets once in six months. The spring meeting has just been held with the church at Clayton, April 16th and 17th. The attendance was good so far as the home church and community were concerned; but of the fifteen remaining churches which belong to the Conference only five were represented. The value of these sessions can hardly be understood; the stimulus that is given to all our church work, the wider outlook gained, the help received from co-operation, the quickening of faith as we hear of blessings bestowed on fields beyond our view. If all these facts were apprehended every church which is truly alive would make a great effort to be represented at these Conferences. The pastors of the churches at Suisun, Vacaville, Benicia, Martinez and Antioch were present, with delegates from Suisun, Martinez and Antioch. The Conference organized Tuesday afternoon by the choice of Rev. Henry W. Jones as Moderator, and Rev. T. M. Oviatt as Scribe. The sermon was preached by Brother Oviatt, Tuesday evening, from Matthew xvi: 18. The reports from the churches represented showed much encouragement in some, and a trying indifference and lukewarmness in others. Rio Vista reported by letter a remarkable

work of grace, as a result of which thirty-one united with the church on confession at one time and others later. Suisun has also enjoyed a revival, and Antioch and Clayton reported increased interest and membership. Martinez, under a vacant pastorate for some months, is united and hopeful under the lead of Rev. C. N. Flanders.

The case of the feeble and pastorless churches was much discussed, and a committee of three on home evangelization was appointed for six months—viz., Rev. A. F. Hitchcock of Suisun, Rev. T. M. Oviatt of Antioch and Rev. Edson D. Hale of Clayton. Each member of the Committee is asked to examine into the condition of the parishes in the vicinity of his own, to try to aid them in renewed activity, to correspond with our missionary secretaries in regard to these fields, and to report all intelligence gained and work done to the next session of Conference. The churches of Suisun, Antioch and Clayton were asked to co-operate with their pastors in this work. Another practical step taken was the resolve not formally but none the less effectively made on the part of the persons present to give their patronage to those merchants who honor the Lord's day by closing their stores thereon. Would that all Christian people in the State took the same step, and our Sabbath would not be so generally prostituted to money-getting and convenience as it is now.

Rev. Henry W. Jones of Vacaville was chosen as delegate to the National Council at Worcester, Mass. The next session of the Conference will be held with the church at Suisun; Rev. C. N. Flanders is appointed preacher, Rev. Edson D. Hale, alternate.

The most interesting session of the Conference, by common consent, was the last, which was appropriated to reports from the Young People's Societies, and to the communion of the Lord's Supper. Brother Flanders gave an interesting address on the "Christian Endeavor Idea," and cheering reports were given from the societies at Clayton, Benicia and Antioch. Brothers Willey and Oviatt presided at the communion table, and the concluding hour was so tender and uplifting that the hearts of all said, "It is good for us to be here."

E. D. H.

FROM PORTLAND, OR.

[Notes on the meeting of the Willamette Association, at Forest Grove, April 15th (copy of the report is at hand too late for this issue).]

The attendance at all meetings was unusually good, and a deep interest was manifested throughout. The devotional exercises formed a very important and helpful feature at each session, and the Holy Spirit was certainly present.

Rev. J. W. Harris was stricken with paralysis about ten days ago and rendered speechless. He can only indicate his wants by signs or with a pencil. His message to the Association brought by Mrs. S. C. Hatch was, "We are more than conquerors through him who hath loved us and gave himself to die for us."

There was less delay in transacting business than usual. All present seemed ready, and the time was well occupied throughout all sessions. The subjects discussed were timely in every way, and those having the preparation of the leading papers did their work well.

The absence of Dr. Atkinson was particularly noticeable. He has always been a prominent figure in all such gatherings hitherto, and by his counsels and words of deep Christian wisdom has largely given shape to all deliberations. His departure and the knowledge of Mr. Harris' illness, which is probably his last, cast a halo of sadness over all in attendance, and largely helped to make the meeting more deeply devotional than usual. The prayer at all times was for a greater indwelling of the Holy Spirit in all hearts, and a greater awakening to the possibilities of Christian duty and service roundabout us by reason of the rapid growth of opportunities for advancing the cause of Christ.

The church at Corvallis was dedicated on last Sabbath, free of debt, save the \$700, loaned by the A. C. U., and \$500 of that was raised in the evening, by private subscription. There were 417 persons present at the dedicatory service, and fifty more could have been accommodated.

Judge Williams gives his lecture on the "Divinity of Christ" at the Tabernacle this afternoon. A profoundly interesting and helpful Easter sermon was given by our pastor from I Cor. xv: 13. The service was especially prepared for the occasion, and the audience-room was filled to its utmost capacity. An Easter concert by the Sunday-school will take the place of the regular service to-night.

GEORGE H. HIMES.
April 21, 1889.

BAY CONFERENCE.

The Bay Conference will meet with Plymouth Church, in this city, next Tuesday, at 2 o'clock p.m., continuing through the evening. The exercises will have special reference to that anniversary day, with subjects as follows: "Congregationalism as Connected with the Founding of the Republic"; "A Century of Congregationalism"; "Congregationalism in San Francisco—(a) City Evangelization; (b) The Congregational Club"; "Congregationalism and the Children." Rev. Dr. A. E. Dunning of Boston, is expected to be present. Churches, take notice! Appoint delegates and come in a body; Plymouth will entertain.

CHINESE MISSION TREASURY.

The undersigned, Treasurer of the California Chinese Mission, acknowledge the receipt of the following amounts, to credit of the present fiscal year, from October 1, 1888, to April 16, 1889:

I. From Local Missions:	
Los Angeles—Chinese monthly offerings, \$38.25; anniversary offerings and annual memberships (details hereafter), \$77.50.	\$115 75
Marysville—Chinese monthlies, \$44.80;	
Christmas gifts, \$7.	51 80
Oakland—Chinese monthlies (one month), \$10; offerings at dedication, \$18.25.	28 25
Oroville—Chinese monthlies, \$27.30;	
annual memberships (1887), \$2;	
Wong Tong, \$3.	32 20
Petaluma Chinese monthlies.	22 65
Riverdale—Chinese monthlies, \$18.75;	
Mrs. J. C. Kyle, \$4.75; Y. W. O. T. U., to constitute Miss Houlding an annual member, \$2; Chinese annual memberships, \$4; American annual memberships, \$4.	33 90
Sacramento Chinese monthlies.	48 70
San Buenaventura—Chinese monthlies, \$31.40; anniversary collection, \$6.25; Rev. E. W. Bartlett, \$1; Mrs. Ida White, \$2.	40 65
San Diego—Chinese monthlies, \$33.10;	
Chinese special collection for organ, etc., \$34.30; anniversary collection, \$19; Chinese annual memberships, \$4; American annual memberships, \$10.	91 40
Santa Barbara—Chinese monthlies, \$26.85; Chinese annual memberships, \$4; Woo Young, \$5; anniversary collection, \$21; American annual memberships, \$5; friends, \$9.90; E. M. S., \$1.75.	74 50
Santa Cruz Chinese monthlies.	48 20
Stockton Chinese monthlies.	18 55
Tucson (A. T.) Chinese monthlies.	34 90
Total.	\$641 05

II. From Churches:

Alameda First Congregational Church	\$86 70
Alturas Congregational Church—Rev. and Mrs. G. Griffiths.	4 00
Clayton Church, of which from Rev. D. Hale \$2.	8 10
Los Angeles First—Mrs. E. P. Sanford, \$12; Miss Mattie L. Sanford, \$10.	22 00
San Francisco First, of which from a friend in part to constitute Rev. Dr. C. D. Barrows a life member, \$30; Hon. Ira P. Rankin, \$10; Rev. C. M. Blake, \$5; Rev. W. N. Meserve, \$5; Miss R. D. Gill, \$2; Mrs. Spencer, \$1; G. R. Chambers, \$5.	86 55
San Francisco Bethany—W. C. P., to complete life membership of Rev. Dr. Barrows, \$5; Mrs. H. W. Lamont, in part to constitute Miss Rosa Lamont a life member, \$8; Mrs. B. B. Hall, \$1; Central Mission monthly offerings, \$20; Barnes Mission monthly offerings, \$9.05; West Mission monthly offerings, \$26.45; S. F. Branch Association of Christian Chinese, \$28.45.	97 95
Total.	\$375 10

III. From Eastern Friends:

Relfast, Me., Miss E. M. Pond.	\$ 5 00
Marlboro, Mass., Miss H. J. Alexander	2 00
Stockbridge, Mass., Miss Alice Byington.	100 00
New Haven, Conn., Mrs. J. Everts	3 00
Binghamton, N. Y., Mrs. H. G. Noyes.	10 00
Bristol, Tenn., Miss M. C. Waterbury	15 00
Total.	\$135 00

Grand total.....\$1,151 15

E. PALACHE, Treas. C. C. M.

SABBATH MORNING.

The atmosphere, washed by recent rains, is clear and fresh, and all the air is laden with the scent of early bloom. A flock of swallows are flying in and out of the broadly-projecting eaves near my window, apparently discussing the propriety of pre-empting the premises, "plotting an additional," or something of like importance. The bells are ringing their glad, sweet call, but pardon if for once I prefer to find my morning lesson in the beautiful and wonderful book of nature.

I have always been glad the birds were allowed the free use of their wings on the Sabbath day. What a dull world this world would be if all nature was required to keep the Sabbath, as some people would have us keep it. Think of the birds hiding away in some silent corner, the brook ceasing its merry babble and the winds their playful tossing of the tree-tops. Think of the flowers with fragrant breath lest it pollute the holy Sabbath air.

The wild strawberry blooms along my path call to mind the fact that only a few short months have passed since I gathered their delicious fruit for one who will never need it any more.

How many reminders of the past we find along life's way! Beside this stream we sat with merry friends in thoughtless, joyous youth; to-day we gather flowers from its brink with which to decorate the graves of our children. How time flies! We find silver threads in our hair, and our step is not as buoyant as then; yet we look not back with regret, but forward with hope. Aye, hope; what were life without hope?

As I climb the hill, the white monuments gleam out from the green foliage, marking the resting-places of our dead. How peacefully they lie! Dust to dust, ashes to ashes; but they are not here. It is but the worn-out garment, the dissolving earthly house, o'er which I grieve. The real life unfettered blooms and sings in realms of endless day.

The oaks are putting on their olive tints of green, and even these must shortly fade and fall; yet from each dying form new life shall rise. We laid our darling in the earth, and now above her head the violets bloom; and who shall say the life that breathes in the violet and gleams in the speaking eye of the dumb, ever faithful friend couching at my feet, is not to endure throughout the endless years? The little girl, grieving over her dead pet, uttered the thought that has troubled many an older head, in

saying, "If there is nothing but a lot of old saints in heaven, no pretty birds and animals, I do not care to go there."

The dew is still upon the grass and upon the flowers that bend in tender, watchful attitude above the quiet sleepers. The clouds lie motionless, and over landscape, the city, the purple hills and mountains, as far as the eye can reach, serenely rests the peace of God, his Sabbath peace. Is not this rest and peace and beauty a type of that rest "that remaineth" to his children?

We shall all know ere long what the future holds for us; shall solve the mystery of life and death. Yes, we are solving these mysteries every day and hour. Have we not enough in the present hour without reaching for that which is beyond? Let us be faithful in the work he has given us to do here, and in his own good time he will bid us come up higher.

COM.

Everybody is relieved at the news of the safety of the passengers of the steamer *Denmark*, which was sighted several days ago by steamers crossing the Atlantic as a floating wreck, with not a soul on board. Where are her hundreds of passengers? was the anxious question. It appears that her shaft broke April 4th, causing other great damage to the ship and killing the engineer. On the 5th the steamer *Missouri* was sighted. She took the *Denmark* in tow, but the next day they had to give up the sinking steamer and crowd all upon their one vessel, the captain being the last to leave. She arrived at Philadelphia last Monday.

Real estate transactions from January 1st to April 18th at Seattle aggregate over five million six hundred thousand dollars.

FANCY TABLES

Hall Tables, Fancy Tables, Center Tables, and 5 o'clock Tea Tables, are represented in our warerooms by over two hundred distinct patterns, which are selling at remarkably low prices.

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ELY'S CATARRH CREAM BALM
CLEANSES THE NASAL PASSAGES, ALLAYS PAIN AND INFLAMMATION, HEALS THE SORES, RESTORES THE SENSES OF TASTE AND SMELL.

TRY THE CURE.
A particle is applied into each nostril, and is agreeable. Price 50c at druggists; by mail, registered, 60c. ELY BROTHERS, 56 Warren Street, New York.

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WANTED.

A young man 16 to 18 years of age, who desires to secure an education, can learn of a pleasant home in the country and an opportunity for study in return for little work in working a type-writer. Address, with reference, OLEBRYMAN, Pacific Office.

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For Ladies, Misses, Boys and Little Children's garments. Catalogues mailed free. Large Catalogue of Art Needlework and Stamping Pattern designs—30 cents. Address
H. A. DENING,
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Children's Department.

FAIRY FOOD.

Said my blue-eyed Cousin John,
"What do fairies live upon?"
And he looked in eager wise
At me with his bright young eyes.

"Every morning-time," I said,
"They take tiny leaves of bread;
Cricket-steaks they often eat;
And their drink is honey sweet."

From the honey-suckle bell,
Or the crimson clover cell;
They have berry pie and tart,
Flavored with a rose's heart;
And a very favorite thing
Is a slice of beetles' wing."

"Pooh!" cried John, "no wonder that
Fairies are not big or fat!"
—Wide Awake.

CHILDREN LEADING PARENTS TO CHRIST.

BY E. PAYSON HAMMOND.

Come with me and look away on the
side of that hill.

There is a mother and three children;
thirteen, ten and six years of age, leaving
the white house and coming down to the
church, where they will hear about Jesus
and His great love for us in dying on the
cross that we might have our sins forgiven.

The singing, and all that is said, rivets
the attention of these three children. The
Spirit of God leads them to feel that
they are sinners. Their hearts are
melted in love to Him. In the inquiry
meeting, while the Christians are talking
and praying with them, their blind eyes
are opened—and their hearts go out in
love to Christ. They at once feel a
great change and are made happy in the
love of Jesus.

All the way up the hill, on their re-
turn home, they are talking about the
delightful meeting. After they reach
their home they cannot help speaking
about them, even in the presence of their
father.

He did not like it. At last he said to
them, "I don't wish you to talk any
more about those meetings."

Though he was very fond of his little
six-year-old Amy, and loved to hold her
upon his knee, as he was not a Christian,
he had no love for Christ, and hearing
her speak of Him as if she knew Him
better than he did, it vexed him and he
again told her she must not speak any
more to him about these meetings.

The next day the mother and the
three children went to the meeting and
were more delighted than ever with
what they saw and heard, where so many
were coming to Jesus; but they did not
venture to say much about the meetings
in the presence of the father, yet in a
low tone, off in one corner of the room,
they could but speak of the things they
had "seen and heard."

Presently he heard them talking of
how old Mr. Gray had stood up in the
meeting, and with his hand upon the
head of his grandchild, had thanked
God that she had been the means of
bringing him to a knowledge of Jesus as
his Saviour.

"What!" he exclaimed, turning from
his newspaper to the children, "Is Mr.
Gray such a fool as to be carried away
with this? I thought he was a man of
common sense."

"Yes!" they told him; "Mr. Gray
has been converted, and is now very
happy."

After dinner, as he went out to give
salt to the sheep, he remembered how
he had seen, on the other side of the hedge,
a bird flying in a circle and drawing
nearer to the ground, while it sometimes
gave a shriek.

At last it gave a shrill cry and dropped
into the open jaws of a large serpent,
which lay coiled underneath. The poor
bird was charmed to its death.

The thought at once struck him that
he was being drawn down by the power
of Satan, while his children were being
sweetly drawn to Jesus in Heaven.

He returned to the house and saw his
wife reading the Bible. He was restless
and wandered upstairs. As he was
about to enter one of the rooms, he
heard his little Amy praying, "Oh God!
please make my father a Christian. Help
him to love Jesus the same as I do."

He could not enter that room. He
turned to the other, and there, through a
crack in the door, he heard his ten-year-
old daughter saying, "Oh God! please
make my father go to the meetings with
us, that he, too, may learn to love Jesus
and be as happy as we are."

He could not enter that room. He
was ashamed to have his wife see the
tears in his eyes, and so he passed out
to the barn. And there he heard his
son, on the hay-mow, praying most
earnestly for his dear father.

"Oh God!" the boy was saying, "we
don't want to go to heaven without dear
father. Please show him how Jesus has
loved him, and died for him, so that he,
too, may trust in Jesus and be saved, and
that we may all have a home in
heaven."

The father's heart was broken. He
hastened into the house, and falling
down on his knees by the side of his wife
with the open Bible, he said:

"Send for the children. I want them
all to pray for me now."

They did so, and he prayed for himself.
The charm which the Evil One had
over him was broken, and he heard
Jesus saying unto him, "Look unto me,
and be ye saved. I have redeemed thee,
and I have suffered for thy transgressions,
and bruised for thy iniquities."

His heart went out in love to Him.
He felt into his open arms. From
that moment he was a changed man.

After that, do you think he forbade
his children talking about the precious
meetings? No, no! He loved to hear
them speak of Jesus, and to gather them
around the family altar, and to sing and
pray with them.

Have you, my dear friend, experienced
this change of heart?
You must or you will never enter
heaven, and you will never truly be
happy here until you come as a lost
sinner to Christ.

I wish you could have seen some of
the happy faces in Illinois and Michigan
this winter, who have given their hearts
to Christ recently. It would make you
feel what a good thing it is, even in this
world, to be a follower of Jesus.

One evening a minister called me to
speak with a man.

By his side I found a sweet-looking
girl whom I had seen among the happy
young converts in the children's meetings.
As soon as I began to speak to this man,
I noticed she burst into tears.

I said, "Why are you weeping, my
dear?"

"Oh, I want this, my dear father, to
be a Christian. I've been praying for
him, and I coaxed him here to-night,
that he might love the precious Saviour."

This was too much for the father.
He broke down, and I trust he saw how
Christ had loved him, and suffered on
the cross in his place, that he might have
a bright home in heaven with his
dear daughter by-and-by.

Is your father a Christian, my young
friend? If not, won't you pray for him,
and try and get him to go to some meet-
ing, where he will learn to love the
precious Saviour?—My Paper.

A FUNNY WOMAN.

HOW THE LITTLE GRAY CHILDREN FOOL-
ED THEIR MAMMA.

Papa Gray was going to have a fence
built around their back yard, and Jotham
was digging the post-holes.

The children were looking on, and
helping what they could, which wasn't a
great deal perhaps.

"They have to have a finger apiece in
every pie," laughed Jotham, good-naturedly.

"We're going to bring the posts to
you," said Robin. "We'll hitch a rope
on, you know, an haul 'em out one to a
time, just like horses. There'll be four
horses, and Mamie is going to team us.
Won't that be fun? Want one now,
Jotham?"

"Yes, I guess so; might as well," said
Jotham. So away pranced the team,
Richie and Robin and Sadie and Beth,
and Mamie's short little legs flying in the
rear; and they were back again, dragging
the light cedar post, before Jotham ever
thought of such a thing.

"Why, you're dretful smart!" said he.
"I guess I'll have to hustle round."

"S'pose we'll get 'em all set to-day?"
asked Robin, with such a grown-up air
that Jotham laughed in spite of himself.

"Well, I don't see any thing to
hinder," said he, "with such help as I've
got."

But you never can tell what will hap-
pen. Before Jotham had the first post
fairly set, papa wanted him to help
about something at the store, and of
course that fun was over.

"It's always just that way," pouted
Robin.

"But we can do something else," said
Beth, cheerily. Then all of a sudden
she gave a hop, skip and a gleeful laugh.

"Oh, I'll tell you," cried she. "Let's—
—Will you?"

"Yes, ma'am-ree!" said Robin.
"Come on!" and away they went.

It was about half an hour after that
Mrs. Trimble, the next neighbor, ran
across the garden into mamma Gray's
kitchen.

"Mrs. Gray," she said, "there's been
a woman standing out in your back
yard for the last ten minutes, stock-still
as a post."

Mamma smiled. Mrs. Trimble was
something of a gossip. But she looked
out of the kitchen window, all the same,
and true enough, there stood a little old
woman in a shabby black dress and a
shabby gray shawl, and a bonnet with
the veil over her face.

"There now!" said Mrs. Trimble.
"Who do you s'pose 'tis?"

"I'm sure I don't know," said mam-
ma. "She may be a crazy person. I
must see where the children are. Poor
thing! perhaps I'd better take out a
lunch to her, and ask her to go along."

"I would," said Mrs. Trimble.

So mamma heaped a plate with a
luncheon fit for a queen and went out.
Mrs. Trimble went, too.

The strange woman stood very still.
She did not stir, even when Mrs. Trimble
cleared her throat with a loud "Ahem!"

"It's the queerest thing I ever heard
of," said mamma, going closer every
minute; "she must be deaf—or crazy.
She—why—why, Mrs. Trimble, it isn't
a woman."

Then up from each one of the five
nearest post-holes popped a head.

"Oh! oh! oh!"

"It's a post-woman, mamma!"

"Oh, didn't we fool you?"

"Didn't we though, mamma?"

"I should say you did," said Mrs.
Trimble, trying hard to frown, but not
succeeding very well. "The rest of
April doesn't come till next year, chil-
dren."

"And to think I didn't know grand-
ma's old bonnet and dress and bonnet,
as many times as I've seen them," said
mamma, laughing until the tears ran out
of her eyes. "Well, well!"

And then she gave that nice lunch to
the children, who ate it without offering
the post-woman so much as a mouthful.

You never heard any one laugh as
Jotham did when they told him about it.
"If you ain't the beats 'most!" said
he. "Ho! ho! ho!"—*Youth's Com-
panion.*

PLAYING BROWNIE.

It was a very dismal, rainy Saturday,
and a very dismal little girl, with some-
thing that looked like a raindrop running
over each cheek, stood at the sitting-
room window drumming drearily on the
pane through which there was nothing to
be seen but a rubber-coated grocery-
boy with a basket on his arm.

"What a horrid, horrid day!" pouted
Alice Kent.

"What a little Miss Grumblekin!"
exclaimed busy Aunt Julia, as she hur-
ried through the room clad in her gos-
amer waterproof, en route for the mar-
ket.

"But, auntie, I haven't anybody to
play with."

Aunt Julia stopped a moment. "I
know a nice game you can play all by
yourself," she said.

"What is it?" asked Alice.

"Play you are a good brownie," re-
plied her aunt. "Your mother has a
great deal to attend to this morning."

"What do good brownies do, Aunt
Julia?"

"Things to help people when nobody
else sees," was the reply—"surprises,
you know." Then she was gone.

Alice stood and watched the umbrella
turn the corner; then her face bright-
ened and she ran up-stairs as fast as her
feet could carry her.

As the family sat at the cosy tea-table
that evening, mamma remarked: "I be-
lieve there has been a good fairy around
to-day. Somebody dusted my room and
put my work-basket to rights and arrang-
ed my top drawer beautifully."

"Why, that's strange, Ellen," said
grandma; "I had a similar experience.
Somebody found my spectacles and
saved me the trouble of coming down
after the morning paper."

"I wish you would notice the hall
closet," interjected Aunt Julia. "You
know it's a catch-all for the family."

"Yes," sighed mamma; "when every-
thing else is in order, that closet rises up
before me like a nightmare. I must
straighten it out this very evening."

"But it looks very nice to-night," con-
tinued Aunt Julia—"shawls all folded on
the shelves, hoods and gloves and hats
and rubbers in their proper places. I
could hardly believe my eyes."

"There is a certain little girl," said
papa, "who often forgets to put my gown
and slippers by the fire, but the fairy
must have done it to-night. Have you
had a dull day, Puss?"

"The pleasantest Saturday I can re-
member," replied Alice.

No one would have thought her to
be the child who pouted at the rain
that morning.—*S. S. Classmate.*

EASTER "LIFTING."

A peculiar Easter-Sunday custom is
still in vogue in some of the northern
counties in England. On that day the
men parade the streets with the privilege
of "lifting" every woman they meet three
times from the ground, and demanding
in payment either a kiss or a sixpence.
On Easter Monday the tables are turned,
the woman being entitled to the chance
of recovering their kisses or sixpences as
the case may be.

Chambers' "Book of Days" thus al-
ludes to this custom of lifting: "In
Lancashire and in Cheshire, Stafford-
shire and Warwickshire, and perhaps in
other counties, the ridiculous custom of
'lifting' or 'heaving' is practiced. On
Easter Monday the men lift the woman,
and on Easter Tuesday the women lift,
or heave, the men. The process is per-
formed by two lusty men or women
joining their hands across each other's
wrists; then, making the person to be
heaved sit down on their arms, they lift
him up aloft two or three times, and oft-
en carry him several yards along the
street. A grave clergyman who hap-
pened to be passing through a town in Lan-
cashire on an Easter Tuesday, and hav-
ing to stay an hour or two at an inn, was
astonished by three or four lusty women
rushing into his room exclaiming that
they had come 'to lift him.' 'To lift
me!' repeated the amazed divine; 'what
can you mean?' 'Why, your reverence,
we're come to lift you, 'cause it's Easter
Tuesday.' 'Lift me because it's Easter
Tuesday?' I don't understand. Is there
such a custom here?' 'Yes, to be sure;
all us women were lifted yesterday, and
us lifts the men to-day. And in course
it's our rights and duties.' After a little
farther parley, the reverend traveler com-
promised with his fair visitors for half a
crown, and thus escaped the dreaded
compliment."—*April Table Talk.*

How to MAKE THE HAIR GROW.—
Experience has taught me that it is best
to keep all oils or grease from the hair.
Don't let barbers oil it. I find wetting
with water best. At least once a week
rub the yolk of an egg, or half of it, well
into the hair and scalp, and rinse off
thoroughly with tepid water. It will pro-
mote growth and color, probably largely
due to the sulphur in the egg. This
course has started a new growth of hair
with me, not very thick, but better than
none at all.—*Scientific American.*

"John, did you take the note to Mr.
Jones?" "Yes, but I don't think he
can read it, sir." "Why not, John?"
"Because he is blind, sir. While I was
in the room, he axed me twice where my
hat was, sir; and it was on my head all
the time."

LITTLE THINGS.

A little night, a little day,
A little sigh of sadness,
And then, dropped down along the way,
A little song of gladness;
A little sun, a little shade,
A little joy, then sorrow,
Floods to fill up the fountains whence
All things their portions borrow—
And thus life goeth on its way,
Its paths are fresh with beauty,
And set with many a gift divine
For those who follow duty.

—Selected.

A CODE OF MANNERS FOR BOYS.

"In the street.—Hat lifted when say-
ing 'Good-bye,' or 'How do you do?'"
also when offering a lady a seat, or ac-
knowledging a favor.

"Keep step with any one you walk
with. Always precede a lady up-stairs,
but ask if you shall precede her in going
through a crowd or public place."

"At the street door.—Hat off the
moment you step into a private hall or
office."

"Let a lady pass first always, unless
she asks you to precede her."

"In the parlor.—Stand till every lady
in the room, also older people, are seated."

"Rise if a lady enters the room after
you are seated, and stand till she takes a
seat."

"Look people straight in the face when
they are talking to you."

"Let ladies pass through a door first,
standing aside for them."

"In the dining-room.—Take your seat
after ladies and elders."

"Never play with your knife, ring or
spoon."

"Do not take your napkin up in a
bunch in your hand."

"Eat as fast or as slow as others, and
finish the course when they do."

"Do not ask to be excused before the
others, unless the reason is imperative."

"Rise when the ladies leave the room,
and stand till they are out."

"If all go together, the gentlemen
stand by the door till the ladies pass."

LITTLE HELEN KELLER AND HER
DOG.

Dear little Helen Keller, the lovely
child—blind, deaf and dumb—whose
strong spirit seems to be held in but
slight bondage, after all, by her triple
fetters, is fast growing to be the darling
of the whole land.

Mrs. White's charming article in the
July, 1888, *Wide Awake*, won for Helen
a warm place in the hearts of its readers.
The story of her further progress, as nar-
rated in the last annual Report of the
Perkins Institution, will deepen the won-
der and love with which the marvelous
child is regarded.

In a recent letter from Miss Sullivan,
Helen's governess, received by Mr. An-
agnos since the publication of the Report,
came this pathetic little anecdote about
her.

Helen has a puppy; a most precious,
beloved little puppy. One day, in her
joyous but sightless frolicking, she ac-
cidentally trod upon his soft little body.
When she realized that she had hurt her
dear doggie, it was more than her sen-
sitive and loving heart could bear, and her
teacher saw her stand a moment in an
attitude of deepest distress, and spell out
into the air with those swift little talk-
ing fingers of hers: "I am too blind! I am
too blind!" Sweet, tender heart! There
is no self-pity marring her radiant life;
and it was only when her deprivation
caused her to inflict pain upon other than
herself that she sorrowed over being "too
blind!"—*Wide Awake.*

CARNOT AS A CARPENTER.

The President of France is a first-class
carpenter, and can handle the saw and
plane as well as any mechanic. It was
at Chabanais, in the Charente, where his
father possessed a chateau, that he learned
the trade. Carnot, senior, insisted
that all his children should learn some
occupation. "There is no telling," he
used to say, "you may want it some day,
for we live in strange times." So Car-
not, junior, was put to the bench, and,
according to his professor, one M. De-
large, who is still living, acquitted him-
self most honorably. In memory of this
event in his career, M. Sardin, who was
an apprentice at that time, but is now a
master cabinet maker in the Faubourg
St. Antoine, demanded an audience of
the chief of the State, and received a re-
ply to the effect that the President will
be happy to meet his old fellow-workman
and talk shop with him a little.—*Chicago
Journal.*

AM I READY?

"Am I ready to meet God?" If you
have never yet met him, it is an awful
thought. This it was that pressed upon
the soul of the wretched culprit the night
preceding his execution; he was a man
who did not know what fear was—a
reckless, daring man; but, as the hours
flew away, speeding the dreadful mo-
ment upon him, he walked his cell with
a rapid stride, and the nervous, restless
step bespoke a heart ill at ease. At last
the dreadful silence was broken by the
question, "What! is it possible that you
are afraid to die?" "Ah," replies the
wretched culprit, "don't think it's death
that frightens me; no! but," pointing to
the clock on the wall, whose hands
rapidly neared the solemn hour, he said,
"at eight o'clock to-morrow morning I
have to meet God." Beloved reader,
this is the point, after all—it is the meet-
ing God. Have you met him?

It has been decided by a Kansas
judge that Jamaica ginger is an intoxi-
cating drink.

To serve God is better not only than
liberty, but even than a kingdom.

A Fact

WORTH knowing is that blood dis-
eases which all other remedies fail
to cure, yield to Ayer's Sarsaparilla.

Fresh confirma-
tion comes to
hand daily. Even
such deep-seated
and stubborn com-
plaints as Rheu-
matism, Gout, and
the like, are thor-
oughly eradicated
by the use of this won-
derful alternative.

Mrs. R. Irving
Dodge, 110 West
123rd street, New
York, certifies—

"About two years ago, after suffering
for nearly two years from rheumatic
gout, being able to walk only with great
discomfort, and having tried various
remedies, including mineral waters,
without relief, I saw by an advertise-
ment in a Chicago paper that a man had
been relieved of this distressing com-
plaint, after long suffering, by taking
Ayer's Sarsaparilla. I then decided to
make a trial of this medicine, and took
it regularly for eight months. I am
pleased to say that it effected a com-
plete cure, and that I have since had no
return of the disease."

Mrs. L. A. Stark, Nashua, N. H.,
writes: "One year ago I was afflicted
with rheumatism, being confined to my
house six months. I came out of the
sickness very much debilitated, with no
appetite, and my system disordered in
every way. I commenced to use Ayer's
Sarsaparilla and began to improve at
once, gaining in strength and soon re-
covering my usual health. I cannot say
too much in praise of this well-known
medicine."

"I have taken a great deal of medi-
cine, but nothing has done me so
much good as Ayer's Sarsaparilla. I
felt its beneficial effects before I had
quite finished one bottle, and I can
freely testify that it is the best blood-
medicine I know of."—L. W. Ward, Sr.,
Woodland, Texas.

Ayer's Sarsaparilla.

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New and beautiful designs; elegantly
finished in oak, cherry or walnut; used either sit-
ting or standing; can be placed anywhere;
closes compactly and looks securely; interior
arrangement must be examined to be appre

Miscellany.

HERALDS OF EASTER.

The night is past, the heavy night of sorrow,
The creeping hours unrolled and alone;
Lift up your hearts to greet the happy morn-
row,
Fair cradle of a future yet unknown.
A whisper shakes the curtain gray,
To hail the rising king,
And on the crystal air of day
The bells begin to ring—
Oh hark!
The bells begin to ring.

Again the words of glad release are spoken
To every soul with leaden grief oppressed,
The year brings back the old immortal token,
And hope returns to ease the burdened breast;
A look—a word, we know not how,
Our long resentment goes;
It melts before a sweeter vow,
To vanish like the snows
At last—
To vanish like the snows.

The earth breaks forth in countless eager
voices,
A silver sound where all before was dumb;
The sparrow on the swinging vine rejoices,
Dreaming of June and rosy days to come;
For so in blissful promise meet
The tardy gifts of time,
While yet, with lingering cadence sweet,
The Easter bellies chime—
Far off
The Easter bellies chime.
—Irish Christian Advocate.

WASHINGTON'S TRIUMPHAL PRO-
CESSION FROM MOUNT VERNON
TO NEW YORK.

Washington set out on the 16th of April. But he had not gone a mile from his door when a crowd of friends and neighbors on horseback surrounded his carriage, and rode with him to Alexandria. There the Mayor addressed him, in the fulsome manner of the time, as the first and best of citizens, as the model of youth, as the ornament of old age, and went with him to the banks of the Potomac, where the men of Georgetown were waiting. With them he went on till the men of Baltimore met him, and led him through lines of shouting people to the best inn their city could boast. That night a public reception and a supper were given in his honor, and at sunrise the next morning he was on his way toward Philadelphia.

In size, in wealth, in population, Philadelphia then stood first among the cities of the country, and her citizens determined to receive their illustrious President in a manner worthy of her greatness and of his fame. The place selected was Gray's Ferry, where the road from Baltimore crossed the lower Schuylkill—a place well known and often described by travelers. On the high ridge that bordered the eastern bank was Gray's Inn and gardens, renowned for the greenhouse filled with tropical fruit, the maze of walks, the grottoes, the hermitages, the Chinese bridges, the dells and groves, that made it "a prodigy of art and nature." Crossing the river was the floating bridge, made gay for the occasion with flags and bunting and festoons of cedar and laurel leaves. Along the north rail were eleven flags, typical of the eleven States of the new Union. On the south rail were two flags—one to represent the new era, the other the State of Pennsylvania. Across the bridge at either end was a triumphal arch, from one of which a laurel crown hung by a string, which passed to the hands of a boy, who, dressed in white and decked with laurel, stood beneath a pine-tree hard by. On every side were banners adorned with emblems and inscribed with mottoes. One bore the words, "May commerce flourish!" On another was a sun, and under it, "Behold the rising empire." A third was the rattlesnake flag, with the threatening words, "Don't tread on me." On the hill overlooking the bridge and the river was a signal to give the people warning of the President's approach.

Toward noon, on the 20th of April, the signal was suddenly dropped, and soon after Washington, with Governor Mifflin and a host of gentlemen who had gone out to meet him at the boundary line of Delaware, was seen riding slowly down the hill toward the river. As he passed under the first triumphal archway the crown of laurel was dropped on his brow, and a salute was fired from the cannon on the opposite shore, and the people, shouting "Long live the President!" went over the bridge with him to the eastern bank, where the troops were waiting to conduct him on to Philadelphia. The whole city came out to meet him, and, as he passed through dense lines of cheering men, the bells of every church rang out a merry peal, and every face, says one who saw them, seemed to say, "Long, long, long live George Washington!"

That night he slept at Philadelphia, was addressed by the Executive Council of State, by the Mayor and Aldermen, by the judges of the Supreme Court, the faculty of the University of Pennsylvania, and the members of the Society of the Cincinnati, and early the next morning set out with a troop of horses for Trenton. On the bridge which spanned the Assanpink Creek, over which, twelve years before, the Hessians fled in confusion, he passed under a great dome supported by thirteen columns, and adorned with a huge sunflower, inscribed "To thee alone." The women of Trenton had ordered this put up, and just beyond the bridge were waiting, with their daughters, who, as he passed under the dome, began singing:

"Welcome, mighty chief, once more
Welcome to this grateful shore;
Now no mercenary foe
Aims again the fatal blow—
Aims at thee the fatal blow."
"Virgins fair and matrons grave,
Those thy conquering arms did save,

Build for thee triumphal bowers,
Strew, ye fair, his way with flowers—
Strew your Hero's way with flowers."

As the last lines were sung, the bevy of little girls came forward, strewing the road with flowers as they sang. Washington was greatly moved, thanked the children on the spot, and before he rode out of town the next morning wrote a few words to their mothers.

From Trenton he passed across New Jersey, escorted from county to county by the State militia, to Elizabethtown, where a committee, with a barge provided by Congress, was ready to carry him to New York. Rowed by thirteen of the harbor pilots, the barge sped on through the Kill van Kull toward New York bay, followed by a train of boats bearing the few officers of the old Confederation necessity still kept in their places. In one was the Board of Treasury; in another the Secretary of War; the Secretary of Foreign Affairs was in a third.

About the entrance to the Kill was gathered a navy of river craft gay with flags and brightly dressed women, and noisy with cheering men. As the barges of the President and his party passed by, snows and shallops, track-scoots and row-boats, with one accord took place in line, and the procession, stretching out for more than a mile, swept on toward New York, past the Spanish war ship *Galveston*, which saluted with thirteen guns; past the ship *North Carolina*, which answered the Spaniard's salute, while over the water to those on shore came the blare of conches and trumpets, the sound of song and music, and the stirring notes of "Stony Point." As the little fleet came round the head of Governor's Island the shouts were taken up by the crowd that lined the shore or stood in a dense mass about the spot which, bright with flags and bunting, marked the landing-place at Murray's Wharf. There Washington was met by Governor Clinton and the members of Congress, and escorted by all the troops in the city to the house made ready for his use. That night the revelry was louder than ever, for scarcely a tavern had had a song or an ode written for the occasion by some frequenter who passed for a poet. Of the few that have come to us, one was sung to the air of "God Save the King":

"Hail thou auspicious day!
For let America
Thy praise resound.
Joy to our native land!
Let every heart expand,
For Washington's at hand,
With glory crowned.

"Thrice beloved Columbia, hail!
Behold before the gale
Your chief advance.
The matchless Hero's night;
Applaud him to the sky,
Who gave you liberty,
With generous France.

"Thrice welcome to this shore,
Our leader now no more,
But ruler thou.
O truly good and great,
Long live to glad our State,
Where countless honors wait
To deck thy brow!"

—Harper's Magazine for April.

WASHINGTON AT HIS INAUGURATION.

From a profusely illustrated series of articles on the Centennial of Inauguration in the April *Century* we quote the following: "Washington was dressed in a full suit of dark brown cloth manufactured in Hartford, with metal buttons with an eagle on them, and with a steel-hilted sword, white silk stockings and plain silver shoe buckles. His hair was dressed and powdered in the fashion of the day and worn in a bag and solitaire." Chancellor Robert R. Livingston, one of the committee of five to draft the Declaration of Independence, thirteen years before, was dressed in a full suit of black cloth and wore the robe of office. Just before the oath was to be administered it was discovered that no Bible was in Federal Hall. Luckily, Livingston, a Grand Master of Free Masons, knew that there was one at St. John's Lodge in the City Assembly Rooms near by, and a messenger was dispatched to borrow the Bible, which is to-day the property of St. John's Lodge No. 1, the third oldest Masonic lodge in the United States.

"Secretary Otis of the Senate held before him a red velvet cushion, upon which rested the open Bible of St. John's lodge. 'You do solemnly swear,' said Livingston, 'that you will faithfully execute the office of President of the United States, and will, to the best of your ability, preserve, protect and defend the Constitution of the United States.' 'I do solemnly swear,' replied Washington, 'that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States.' He then bowed his head and kissed the sacred Book, and with the deepest feeling uttered the words, 'So help me God!' The Chancellor then proclaimed, 'Long live George Washington, President of the United States!' The instant discharge of thirteen cannon followed, and with loud repeated shouts and huzzas the people cried, 'God bless our Washington! long live our beloved President!' The President bowed to the people, and the air again rang with acclamations. Washington, followed by the company at the balcony, now returned to the Senate Chamber, where he took his seat and the Senators and Representatives their seats. When Washington arose to speak all stood and listened 'with eager and marked attention.' 'After delivering his address, the President, accompanied by the Vice-Presi-

dent, the Speaker, the two houses of Congress, and all who attended the inauguration ceremony, proceeded on foot to St. Paul's church. The same order was preserved as in the procession from the President's house to Federal Hall. The military 'made a good figure, as they lined the street near the church. The services in the church were conducted by the Chaplain of the Senate, the Rt. Rev. Dr. Samuel Provost, Bishop of the Episcopal Church of New York. 'After prayers had been read and the 'Te Deum' sung, Washington entered the State coach and was escorted home."

THEN AND NOW.

When New York city commemorates, this month, the first inauguration, it is but fitting that the occasion should be permeated with the personality of Washington, in the spirit of Lowell's noble apostrophe to Virginia in his ode, "Under the Old Elm":

"Mother of States and undiminished men,
Thou gavest us a country, giving him,
And we owe always what we owed thee then."

And yet the "plain people" of his time should not be denied the merit, great in any people, of a prompt and whole-souled recognition of their ideal in the great man as he came into their horizon. They did not kill the prophet who had been sent to them, but followed him reverently, affectionately, and to their country's highest good. One place of honor after another was thrust upon him, and not one of them with the trace of an effort to obtain it. His most confidential correspondence shows invariably the same sincere conviction, whenever any such advancement was proposed for him, that it was entirely beyond the range of his abilities, and that it was his duty to urge the selection of some one else. The popular recognition of his sincerity deserves to be recorded. It was an honor to both sides—Washington's unaffected reluctance to accept the offices provided for him, and the people's intense belief that he was the Heavenly occupant of those particular positions.

Have our people changed their ideal or changed their nature in the past century? It would seem that one or other of these events had taken place, in the view of shrewd politicians. This is a period of our history in which a vacancy in office is a signal for self-seeking candidates for nominations on either side to publish and push their "claims," to trumpet the superiority of their chances, to have their committees, workers, newspaper organs, and all the other apparatus of self-laudation, carefully overseen by themselves and paid for by themselves or their admirers. Is this the way in which the American people of this generation is condemned to seek and discover its ideal?—*Century*.

N. Y. *Christian Advocate*: The saloon is an institution which deserves no quarter. It is the chief source of crime and poverty. It is the worst enemy of the home, the church and the school. It is the most dangerous snare for young men and boys. It is the principal foe of the workingman. It is one of the chief means of destroying life and health. The best life insurance companies will not insure saloon-keepers at all, no matter how strong and healthy and temperate they may be. Accurate calculations of life statistics have taught them not to take such risks. The reason is plain; the saloon is the place of death. The saloon causes property adjoining and near it, and across the street from it, to depreciate in value. It blasts everything it touches, and taints the air in every direction. It is the curse of humanity, the grief of the righteous, the stumbling-block in the way of all progress, the invention of the devil. The saloon must go. The deep mutterings of righteous indignation in the hearts of millions of American patriots against this mighty engine of destruction is an ominous sign that the decisive conflict is just at hand.

Omaha *Leader*: We challenge the defenders of the saloon to produce a single good reason for the use of intoxicating liquors as a beverage. We assert that they cannot find one. And, if they cannot show that alcoholic liquors are useful as a beverage, they are without justification in opposing the Prohibitory amendment. Until they can demonstrate that alcoholic beverages benefit the consumers, they have no philosophical basis for their statement that Prohibition would reduce the prosperity of the State. If the manufacturers and dealers in alcoholic drinks are using their time and capital to produce and handle what plainly does not benefit the people, they are adding nothing to the wealth of the State; they might, in fact, be better supported in idleness.

It is estimated that considerably over 3,000,000 penny meals have been served at the one-cent coffee stands in New York. How many poor creatures may have been saved in this way from the temptations of the liquor store "free lunches," as well as kept from crime or the almshouse, it is impossible to estimate. On the evening of April 2d, an entertainment is to be given for the benefit of the work at Steiny Hall; prominent artists have volunteered their services. This may be a suggestion to other towns and cities to "go and do likewise."

A young lady visiting for the first time in the country, was alarmed at the approach of a cow. She was too frightened to run; and, shaking her parasol at the animal, she said in a very stern tone: "Lie down, sir! Lie down!"

APRIL TEARS.

O April! bonny April, why shed such show'rs of tears?
When the green, green grass is springing over all the waking earth,
And many a fragrant flower the wood and meadow cheers,
And many a bird from budding trees sings songs of love and mirth,
O April! bonny April, why shed such show'rs of tears?

"My tears are not of sorrow. They are happy, happy tears.
The golden sunshine makes of each a sparkling, rainbowed gem;
I am so glad as each sweet flower and joyous bird appears,
To think that back to our dear land my voice has summoned them.
My tears are not of sorrow. They are happy tears!" —*Vick's Magazine*.

THE UNEXPECTED IN PRAYER.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good man you must be!" But an hour after I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick tempered. "Tis so very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with idle, slovenly ways!" I did not say anything for a minute or two. And then I said, "You must be very much disappointed, sir?" "How so, Daniel—disappointed?" "I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come." Present, Daniel?—and he scratched his head as much as to say, "What can the man be talking about?" "I certainly heard you talking about it, sir," I said coolly. "Heard me speak of a valuable present? Why, Daniel, you must be dreaming. I've never thought of such a thing." "Perhaps not, sir, but you've talked about it, and I hoped it would come whilst I was here, for I would dearly love to see it." He was getting angry now, so I thought I would explain. "You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart." "Oh, that's what you mean, is it?" and he spoke as if that wasn't anything at all. "Now, sir, wouldn't you be rather surprised if your prayer was to be answered?—if you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind! Why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit all in a faint, and reckon you must be going to die, because you felt heavenly minded."

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayers."—*Daniel Quorm and his religious notions*.

WASHINGTON AS A FARMER.

From a profusely illustrated series of articles on the Centennial of Washington's Inauguration, we quote the following: "Good reason had M. Brissot de Warville, the traveler and author (the brisk little Frenchman who became chief of the Girondins, and died by the guillotine in 1793), to cry out in astonishment of the General's success in farming, when he went the rounds of Mount Vernon in the autumn of 1788. The estates were then at the highest pitch of improvement they ever attained, crops of wheat, tobacco, corn, barley, and buckwheat 'burdened the ground.' What excited the Frenchman's chief surprise was that every barn and cabin, grove and clearing, field and orchard, passed daily beneath the eye of the master. All the busy life of the Negro world was regulated by his personal directions to overseers and bailiff. No item was too insignificant to bring before his notice. The minutest contract for work agreed upon was put into writing. How curious, for example, the agreement with Philip Barter, the gardener, found among Washington's papers, wherein Philip binds himself to keep sober for a year, and to fulfill his duties on the place, if allowed 'four dollars at Christmas, with which to be drunk four days and four nights; two dollars at Easter to effect the same purpose; two dollars at Whitsuntide to be drunk for two days; a dram in the morning, and a drink of grog at dinner, at noon.' For the true and faithful performance of all these things, the parties have heretofore set their hands, this twenty-third day of April, Anno Domini, 1787." his

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"Witness:
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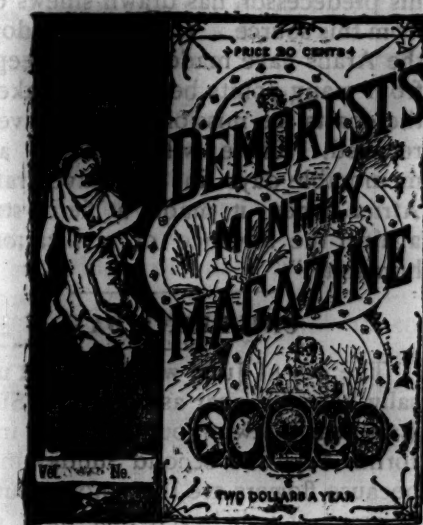
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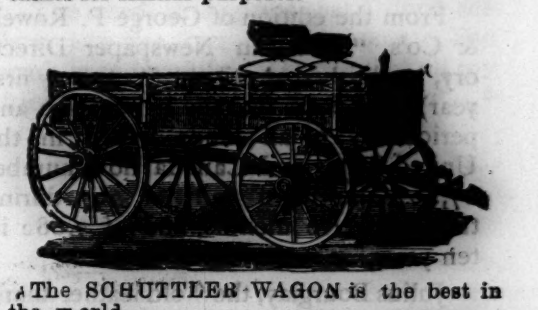
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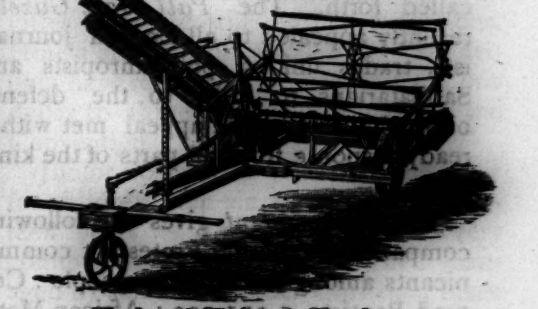
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NEWS BRIEVITIES.

In England there were 4,960 books published during 1888.

A novel in ninety volumes has recently been published in Japan.

Florida claims to have supplied California with two million young orange trees the first of last September.

Five million dollars are spent annually for foreign missions in the United States, and \$1,000,000,000 for strong drink.

New Hampshire women seem to thrive on defeat. The Manchester W. C. T. U. has secured fifty new members since March 12th.

It has been said by a leading lawyer of New York that less than one half of that profession in the Metropolis receive more than \$1,000 per year.

Governor Burleigh has appointed General Neal Dow Commissioner to the Paris Exposition. General Dow acted in the same capacity at the Paris Exposition in 1857.

More than \$6,000 worth of temperance literature has already been shipped to Paris for the W. C. T. U. exhibit at the World's Fair which will open on the 5th of May.

At the close of the recent Centennial International Exhibition in Melbourne a highly gratifying compliment was given to the United States flag by the Australians.

Mrs. Louisa Reed Stowel, teacher of microscopical botany at the University of Michigan, has been appointed special microscopic artist of the botanical department at Washington.

A Senator asked Mrs. Sallie Chapin why women did not leave the temperance work to men, to make the laws; they would be responsible and take the consequences. "Because," she answered, "you do the work now, and women take the consequences."—*White Ribbon Herald*.

The four Presbyterian elders in the Cabinet are President Harrison, Secretaries Wanamaker and Noble, and Attorney General Miller. A list of the Presidents and their churches while in Washington shows one Congregational, six Episcopal and twelve Presbyterian.

From the edition of George P. Rowell & Co.'s "American Newspaper Directory," published April 1st (its twenty-first year), it appears that the newspapers and periodicals of all kinds issued in the United States and Canada now number 17,107, showing a gain of 797 during the last twelve months, and of 7,882 in ten years.

Julius Bourglay, the "old leather-man" of Western Connecticut, was found dead in a cave near Sing Sing, N. Y., on March 23d. He dressed entirely in leather and had been a hermit for forty years. In early life heavy losses in leather in France, which cost him his position, and the hand of his employer's daughter, unsettled his mind.

Miss Whately, daughter of Archbishop Whately, died the other day at Cairo, where she had founded English mission schools, in the superintendence of which she spent several years of her busy life. Miss Whately had gained some reputation as an author in her "Ragged Life in Egypt," "Among the Huts," and "Women in Egypt."

In England a large proportion of workmen and labor organizations have taken a decided stand in favor of the preservation of the day of rest. Perhaps the most significant fact is the vigorous protest which the Sunday edition of the London edition of the New York *Herald*, started by James Gordon Bennett, has called forth. The *Pall Mall Gazette* recently appealed to all English journalists, trades unions, philanthropists and Sabbatarians to rally to the defense of Sunday rest. The appeal met with a ready response from all parts of the kingdom.

The Independent gives the following comparative table of Protestant communicants among the colored people: Colored Baptists, 1,071,000; African Methodist Episcopal Church, 500,000; African Methodist Episcopal Zion, 314,000; Methodist Episcopal Church, 220,000; Colored Methodist Episcopal Church, 165,000; Presbyterian (North), 16,661; Cumberland Presbyterian, 15,000; Disciples of Christ (estimated), 15,000; Congregational (in the South), 7,209; Christians, 5,000; Union American Methodist Episcopal, 3,500; Protestant Episcopal, 4,000; Union African Methodist Protestant, 3,000; Methodist Episcopal Church (South), 653; Southern Presbyterian, 267. Total, 3,350,190.

People who have indulgently laughed over the regulations and mismanagement of the poor house matron in Oliver Twist, with a mental reservation to the effect that Dickens' fancy was too volatile, have been awakened by the charges just preferred against the matron of the Washington poor farm. It is charged that she allowed notorious filth and nasty morals to have full sway, never going near the building unless under the influence of whiskey and opiates. About fifty notes written by her to the house physician, are exhibited. They are repeated orders for six ounces of laudanum, alternating with requests for still larger amounts of whiskey. The woman appears to be a tank, and her thirst is equal to any stimulant. Just at present the District Commissioners are gravely debating whether or not they shall proceed to a formal investigation without sworn charges. And that is one reason why the town laughs.—*Washington (D. C.) Letter*.

The April number of Bishop William Taylor's magazine, *The African News*, says: "The fight of slavery for existence in East Africa is one of desperation, and for the past few weeks all the successes have been on its side. But for the joint action of the European powers in patrolling the shores there would be an enormous exportation of the victims of this traffic, who are said to be found in the coast districts in great throngs. The attack on the Dares-Saken station and the selling into slavery of a hundred natives there captured, besides several of the missionaries themselves, shows the character of the struggle now going on. So does the establishing of a great slave mart close to Bagamoyo. The Arab slave-dealing power is, in fact, now alert everywhere. The whole Mahdist movement had back of religious fanaticism the slave-hunting influence to uphold it, and probably Khalifa Abdullah, as well as his predecessor, has drawn sinews of war from this source. In Mwanga's domains the Arabs have made a clean sweep, and from many points between the lakes and the coasts the mission stations have been recalled. These will hereafter appear memorable days in the slave traffic in Africa, when it made a fierce struggle against the advance of civilization and humanity."

CHILDREN'S DAY.
The 9th of June will be almost universally kept this year as children's Sunday. Last year a few of our churches in California kept the second Sunday in May, because flowers are then more abundant; however, it is believed that most of the churches will observe the 9th of June this year. This day has from the first taken strong hold of our churches, and is becoming more generally observed each year. It is now closely associated with the Sunday-school missionary work, and special contributions are taken on this day for the missionary department of the Congregational Sunday-school and Publishing Society. In 1887 the amount received was \$4,946.63; in 1888, 998 churches responded, contributing \$7,887.65. It is hoped that the contributions will be doubled this year, as the demand for Sunday-school missionary work, especially in our own State, is constantly increasing, and the need of workers has never been so great. We trust, therefore, that our churches and Sabbath-schools will enter heartily this year into the celebration of Children's Day; thereby not only giving their own children a happy day, but also making it possible for hundreds of other children to attend Sabbath-school who have not at present this opportunity.

With its usual foresight of the needs of the Sunday-school, the Congregational Sunday-school and Publishing Society has prepared a very attractive exercise for the observance of Children's Day this year. This exercise is in pamphlet form, and consists of appropriate Scriptural passages for responsive reading, choice music, having both hymns and tunes, a dialogue, recitations, and other interesting numbers. Any school which will take a collection on Children's Day for the missionary work of this Society will be furnished with as many copies of the exercise as may be needed, without cost to themselves.

Pastors and Superintendents who may desire these exercises will be promptly furnished if they will send their orders direct to the Society's missionary, Mr. Lloyd L. Wirt, Pacific Theological Seminary, Oakland, California.

Y. M. C. A.

At the regular monthly meeting of the Board of Directors held at the Building, 232 Sutter street, last Thursday afternoon, Mr. R. V. Watt was elected chairman pro tem. The usual reports were presented from the General Secretary, branches and working committees. Mr. C. B. Alexander and H. J. McCoy were elected delegates to the twenty-eighth International Convention to be in Philadelphia May 8th to May 12th. Mr. and Mrs. McCoy and Mabel left for the East Tuesday the 23rd, to be gone several weeks.

At the Young Men's Grand Union Reception (at which nearly four hundred young men were present), held at the building recently, the denigrating and disgraceful slugging matches which so frequently take place in this city were discussed, and a committee of five young men were appointed to wait on the Mayor to see what could be done to suppress this growing evil, which has such a tendency to demoralize our young men and boys. Through this committee the Association voices the sentiment of its sixteen hundred members as being decidedly opposed to these disgraceful affairs, and call upon all our citizens who are at all interested in the moral protection of our young men to aid them in their efforts to annihilate these inhuman and disgraceful prize fights. The Association is alive to its mission among the young men of this city, and we are glad to know it has the endorsement and co-operation of all classes, which it surely deserves.

Mr. McCoy will be absent from the city for several weeks, during which time Mr. V. N. Johnston, Assistant Secretary, will be in charge of the business, and Mr. C. S. Mason, the Young Men's Evangelist, will conduct special evangelistic services for young men at the Association during Mr. McCoy's absence, and will be glad to aid the pastors in any way possible among young people of the city.

SUNDAY-SCHOOL LESSON, MAY 5TH.

MARK XIII: 24-27.

BY REV. H. E. JEWETT.

The Command to Watch.

This and the previous lesson are parts of one discourse delivered to his disciples on the Mount of Olives, two days before Christ's crucifixion. Our Lord is here speaking concerning the "Last Things," a department of theology known as eschatology.

I. He has spoken (1) concerning the destruction of Jerusalem, and (2) concerning the time intervening between this and (3) the beginning of the final catastrophe, or the end of the world.

To mention all the interpretations of this discourse would be impossible, and unprofitable, if possible. Prophecy is best interpreted by its fulfillment. There seems to have been a partial fulfillment when Titus took Jerusalem, forty years after the death of Christ; and this destruction, with its attendant circumstances, seems intended to illustrate in part what is yet to take place at the end of the world. There is an ultimate fulfillment of the prophecy that we shall better understand when it is fulfilled.

The preparation for the end is slow. The end itself will be unexpected, swift, and attended with convulsions of nature, and amidst it all Christ himself shall come in clouds with great power and glory. About Him shall be gathered all Christians—the living and the dead, and he shall reign in majesty, "and of his kingdom there shall be no end."

II. Those who make an allegory of the events described in detail make the sun a type of heathen nature-worship, and by the darkening of the sun, the fall of heathenism. Dörner interprets the falling of the stars as "the fall of heathen star-worship"; Augustine, the "obscuration of the Church." Meyer interprets it literally; Calvin, "phenomenal appearances of falling stars."

By "the powers that are in heaven" may be meant the hosts of stars, although Olshausen regards them as the angel world.

"The Son of Man coming in clouds"—Matthew speaks of the sign of the Son of man, which is variously interpreted as a cross, a star, the Shechinah, etc. Christ, however, had led his disciples to expect that he would come visibly in the clouds as he had departed in a cloud. The gathering of his elect—"that is," says Lange, "with the appearance of the Lord. His Church, also, hitherto scattered and concealed among the nations, will be fully united and appear in festal array."

III. The lesson of the fig-tree. Unlike other fruit trees, the fig's blossom is enfolded in the fruit, and the fruit is well-formed and rapidly growing before the leaves appear. As summer is near, although it has not come, when the fig-tree puts forth its leaves, so Christ's second advent might be regarded as near when "these things" were coming to pass.

V. "This generation shall not pass," etc. Luther interprets, "all will begin to take place now in this time, while ye live"; Lange—"This generation means the generation of those who know and discern these signs." "Heaven and earth shall pass away"; i. e., the old condition of things shall be dissolved, changed, ended. "But the heavens that now are, and the earth, by the same word, have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." (II Peter, iii: 7.)

Christ's word concerning the destruction of Jerusalem was fulfilled. We may believe that concerning the last things his word is to be relied on, and "shall not pass away."

VI. Our ignorance of the future is too great to allow us to be wise about that which is written. Miller and "Millenites" and some Second Adventists have made these "last things" the center of their system, and have led many astray. Christ has said enough not to make us uneasy or curious, or over-confident, but to make us watch and pray. Christ will come in the clouds, or at death, suddenly and unexpectedly, like a thief at night, but he will come—not to rob—but to enrich us.

VII. "The Judge of the world may come at any moment. (1) At any moment for the world, seeing he is already on the way; (2) at any moment for thee, as thou knowest least thy last hour." "The security of the world should arouse and keep effectually awake the servants of Christ." "Many are very curious to know the time of the end of the world, but few are busy in preparing themselves for the end of their life."

WASHINGTON LETTER.

WASHINGTON, April 15, 1889. Though spring has won a late victory over winter, cowslips and trailing arbutus are out upon the city's waste places and the buds upon the trees are opening into leaves. Some flowers greet the passer-by with suggestive fragrance of green fields and high, blue skies, and the day-dreams that "in part are prophecies and in part are longings wild and vain." On down-town streets, colored urchins, who are frightfully dirty despite the increase in real estate values, now offer arbutus at five cents a bunch in the morning and two for five in the evening, furnishing a striking illustration of the truth that everything comes to him who waits.

The grounds of the Executive Mansion are nearly as green as in midsummer, and a white-capped nurse girl bringing little Ben McKee, President Harrison's grand-child, for a romp, adds to the familiarly rural scene. A host of children have

played on the White House lawns every season for years, and regard the place as children's free ground. A number of the children have been members of the Executive household. Little Tad Lincoln used to roll hoops down the hill when the band played on summer afternoons, and strut about in his miniature uniform of a lieutenant, playing at war, with many a shrill, piping order to his imaginary troops. Then came Andrew Johnson, Jr., a boy of twelve, with a propensity for stuffing himself on every imaginable edible and lolling about under the trees; then Jesse Grant, to riot with other children, after he had ridden home from school on his Shetland pony; then the demure Fannie and Scott Hayes, good children, who always kept their clothes clean and their noses duly wiped; then the Garfield children, with baseball and bicycle, ruling from March to midsummer in high glee, when their brief reign closed with the awful tragedy of their father's death. Here strolled Allan Arthur, tall and undeveloped, and his sister Nellie, who possessed her father's mind and her mother's face, the heritage denied her brother.

Thus the ghosts of the White House number not a few childish faces, and to one with a good memory a score of these familiar spirits come up even at noontime on the fairest day of all the spring.

The only false note in the overture of spring is afforded by the presence of the office-seeker. From the contemplation of nature, President Harrison turns to grapple with political delegations and to wrestle with office-seekers. The sunlight that strays into the corridors of the Departments falls aslant of office-seekers by the dozen, seated on the sofas, occupying the chairs, leaning against columns, loitering in windows, ranged along the wall, waiting, waiting. The variety of dress is as great as the variety of faces and expression.

A little thin, sensitive, bloodless old man, with an ancient silk hat and a white tie, sits next a burly, red-faced, alert, New York politician who, firmly trusts in his ability to "do the thing up right." Across from the couple a Texas Republican is seated, black moustache and goatee, and broad-brimmed slouch hat, of course, listening with horror to a comrade who is telling him that the Department of Justice has actually had the audacity to refuse to appoint a certain one of the Texas brethren simply because he has killed half a dozen men when it has been plainly shown to the satisfaction of the Texas juries that he always acted in self-defense. Not a few figures in the crowd, denominated by irreverent messengers in the Departments as "the statuary," are those of preachers, who generally seek to go abroad.

The majority of the daily quota assembled have become quite used to waiting, and make little useless appointments to meet each other, the exact purpose of which they forget by the time they meet again.

With the air of a haughty and unapproachable prince, whose only artistic defect is his mahogany color, a \$60 per month messenger stalks out into the corridor at irregular intervals, accepts half a dozen of the cards that are eagerly thrust at him and disappears into the Secretary's room. But while many are called few are chosen, and very often the office-seeker waits for the opening of business hours in the morning until their close in the evening and goes away without seeing his man, while hundreds of more fortunate though later arrivals go through the magic portals.

The first right to audience belongs to Senators and Representatives, and the office-seeker who has his Congressman with him is looked upon as a lucky fellow by his mates, and can go in without undignified delay. That is often all it amounts to, but for the moment the lowly office-seeker is confident that he is drawing nearer the goal, and lives in hope if he dies in despair.

TO THE PASTORS OF THE CONGREGATIONAL CHURCH—Dear Brethren: As State Secretary of the "California Christian Endeavor Union," I have mailed to each of you a postal card:

"My Dear Sir and Brother: We desire your assistance in securing statistics of all the Young Peoples Societies, of whatever name, connected with the Protestant churches in California. Our object is to be helpful in a more progressive work to reach the young people on this Coast for Christ. To this end will you fill out the following blanks, mail this card and oblige. Have you a Young People's Society? its full name; number of members; name of the President; name of the Secretary; name of the church; name of the pastor; postoffice address."

A large proportion have answered promptly, and we earnestly ask those who have not to do so; it will take but a minute. Let us send forth a word of encouragement to the world of the Christian work among the young in California, and show that the pearl of greatest price in this Golden State is Christ. Yours for the Master, R. J. CULVER, 101 Broderick street, San Francisco.

By the admission of the new States the Government is obliged to purchase 8,000 national flags with forty-two stars apiece. The United States Bunting Company, of which General Butler is owner, will, it is said, be \$20,000 richer by the transaction.

Women voted for the first time for school inspectors in Detroit, Mich., April 2d, and one woman, who was supported by the Democrats, was elected.

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